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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

For the Register and Observer.

A SUPPOSITION.

Suppose I had a very bad abscess forming in my side; and I took every means to conceal it from the world. Nay, I took pains to conceal it from myself. I kept my clothes over it, never touched it with my fingers, tried to forget the pain of it, and divert my attention to other objects. A kind physician by some means discovers my disorder and offers to heal it by simply lancing. I refuse to allow it, say it would be painful to have it done, and moreover deny that there was any thing the matter with my side. Would not my conduct appear strange? Would I not be called a simpleton?

Yet such is the every day conduct of men. Our hearts are filled with iniquity, our affections are corrupted, and the canker of sin has eaten deep into our souls. But we refuse to believe it; we will not look at ourselves in the mirror of God's law; we cover up our sins and refuse to think of them; they bring wo upon us; but we try to forget it and drown the pain, in pleasure or in occupation. Now is not this way folly? I appeal to you, my readers, who are thus cloaking up your sins, is not your way a folly? Does your hiding your sin make it less real? Does it cease to corrode your soul because you will not think of it? Does your ignorance, voluntary ignorance of your wickedness, make God ignorant of it? Will he not punish you with tenfold severity for that pride which blinds you to your faults?

And do you honestly, my reader, pretend to call yourself free from sin? Take up the New Testament at any place and compare your life with its teachings. Look for instance at the fifth of Matthew. Are you poor in spirit? without any tinge of pride, never boastful, never ambitious of praise, never seeking honor by indirect means, always esteeming others better than yourself? Are you meek? never feeling your pride wounded by insult, never treating your inferiors with contempt, always praying for those who speak ill of you, and doing good to those who injure you? Do you hunger and thirst after righteousness? longing after holiness, and continually seeking improvement? Are you merciful? remembering that even insects are the workmanship of God, and treating all *his living* creatures kindly for his sake? Are you pure in heart? seeing God continually, being mindful of his presence, not anxious about the pleasures of life, never indulging in too much food, never burning with impure desire, but at all times walking in the steps of Christ? Are you a peacemaker? Does anger never rise in your bosom, no harsh word ever go from your mouth? Do you always heal dissensions whenever you find opportunity?

If you look honestly at your life to answer these questions and others like them which can be framed from almost every line in the Bible, you must see that you are a guilty creature, that you are not in submission to God, but in rebellion against him. Go then humbly before him, confess your sins and sue for pardon. And let the following considerations urge you thus to do.

Pardon is promised in the clearest terms to the humble confessor, but wo to those who cloak their sins. I said, says David, I will confess my transgressions, and thou forgavest the iniquity of my sin. He that covereth his sins, says Solomon, shall not prosper: but whoso confesseth and forsaketh them shall have mercy. If we say we have no sin, we deceive ourselves, says John, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

He that does not humble himself and confess his sins now, will torment himself and be tormented for his sins hereafter. Be not deceived, God is not mocked; though we may fancy ourselves righteous and cover up our sins even from our own eyes, yet we cannot hide them from him; and in the day of judgment he will reveal them to us. For there is a day coming in which God shall judge the secret of men by Jesus Christ; and though some may not believe it, and others may explain it to mean nothing very terrible, yet there is no human mind can conceive of the horrors which hang about that sentence of the judge, Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels. The blessed Redeemer could use no language of deeper import than that which he has. Except ye repent ye shall all likewise *perish*; fear him who is able to *destroy* both *body* and *soul* in hell; where their worm dieth not and the fire is not quenched. By all then, that is awful in the threatenings of God, and by all that is true in his promises, I exhort you, my readers, to confess your sins before him, and to seek to be clothed with the righteousness of Christ.

Ladies of fashion starve their happiness to feed their vanity, and their love to feed their pride.—*Lacon.*

There is this of good in real evils, they deliver us while they last from the petty despotism of all that were imaginary.—*Lacon.*

For the Register and Observer.

PETER AND JOHN—AT THE TEMPLE.

ACTS III. AND IV.

It is three o'clock in the afternoon. In Jerusalem a silence is hovering over; for it is the hour of sacrifice, of burning incense and prayer. There is a hush over the city; but beneath the veiled bosoms of the greater mass of the people, are there hearts of peace? Hundreds are wending their way to the calm, silent, never-speaking temple, that there, by offered victims, sins may be absolved. Will they return with lightened hearts; a deep, enduring, consolatory peace over their souls? Ah! is not the time passed, when the blood of lambs and goats, can shed upon their immortal souls, and call forth deep within them, the well-spring of love and life and peace?

The lambs have ceased their bleating, and are ascending with all their efficacious offering to the throne of grace. The burning incense is wreathing and curling to Heaven, and filling with its sweet fragrance, the spacious courts.

Crossing the valley of Cedron, are two men. Though with the form and features of early manhood, there is an expressive thankfulness in their manners. The place recalls to them the friend, dearer to them than life, who a few weeks ago, was wont to go in and out from here. That glorious friend—than whom, a nobler will never tread this earth; within whose breast were the richest, never-failing mines of nobleness, sincerity, generosity; from whose brow beamed penetrating intellect, the gentlest yet deepest love, an ardent patriotism. That friend who had portrayed to them, and impressed upon them, an object worthy to live for—and to die, if need be; who had enlightened their minds—rooting out from them, with careful, affectionate attention, the baleful, shading, undermining weeds of ignorance, prejudice, selfishness,—and placing instead, fair, fresh, brightening, living truth, ingenuousness, love, obedience to excellence and to duty; who had decided for them the question of immortal life, or death; and had tendered to them a hope upon which their souls could repose; by whose influence, corrosive earthly care, and the dread and shrinking from human authority, had gone from their features; and the clear light of freedom, of activity, of contentedness, and the undaunted look of moral courage, and the buoyant expression of inward peace, and rest, and love, had been established there.

There, above, on the marbled floors, walking, or standing silently or kneeling, are varied forms, and hearts with different feelings. But the buoyancy and placid expression of spiritual freedom, of peace, and heartfelt love and interest, are wanting in those countenances—submissive, but unenquiring and unenlightened. Are any pondering or talking upon events of which lately the city was full? I dare say hundreds are excited and unsatisfied. Such unusual, such moving, such rousing things—how happened they?

Peter and John—those two men—with firm, elastic step are advancing—they are entering the enclosure—Yes! they are coming to the Temple. Will they address the people to night? Perhaps they have only come to attend the sacrifices and prayer; but this Temple is open to all Jews and they can speak here if they please. There is a lame man sitting by the Beautiful Gate, he is asking alms of the people as they come up. Peter and John come—he asks alms of them. They stop—he is a poor lame man, will they pass him by? Do you know what a wealth of tenderness is in their hearts? They look at him,—he is a lonely man, his limbs are of infantile weakness, and useless—no strength in them. Their hearts are open. They bid him look at them. He does, ready to receive something. With a voice trembling with compassion, Peter says, he has no silver or gold to give him, but 'such as I have, give I you. In the name of Jesus Christ of Nazareth, rise up and walk.' He took him by his hand and lifted him up, and his feet and ancle bones received strength. Was not that better than any-thing else he could give him,—to put in him the power and energy to go about where and as he pleased? The man felt so; he clung around them, and went into the Portico with them. Was it not a greater happiness to them—the blessing they had done to that man, and his gratitude and loving affection,—than the admiration of the noble would be, without their affectionate sympathy? Smiles must have been on their benign countenances—when the man clung around them, and would hardly let them step. The rumor spreads like lightning! That very lame man who sat there, day after day, standing up and walking! He stood around them and thanked God; and such crowds of people as came up there, astonished and wondering! Though such things have been done many times before them, they then took it all for imposition; and perchance, expected no more to see or hear of such. But the power still exists; is it a reality? What did Peter and John, in the midst of the wondering crowd? They stood, with the calm self-possession of knowledge, of enlightened minds, of honesty, of pure hearts, of sincerity. The people are astounded and waver,—it is a moment to speak, and Peter with his ardent temperament, seizes it. It is not by their own power or holiness, the man is healed—why do they believe so? But he who lately became a martyr to his all-embracing, devoted love to them and to our country, was the true Son of God, and had brought light to us; and now, through faith in him, they are empowered to make that man whole.

He spoke with the freedom and independence of a man, who fears no earthly power; and the unrestrained, burning, convicting eloquence of truth, simplicity and sincerity; and the appeals from his soul, touched with pity and unutterable interest for them, overwhelmed many a mind in that vast assembly. Light dawned upon them, truth came into their souls; and thousands this evening, lay down their old habits of prejudice, of darkness and error, and embrace the life of purity, of self-devotion to God. And though tears flow fast and thick from saddened eyes; and voices are choked by swelling, wounded hearts; and many spirits are riven with the energy of despair; a life is created in quarters of this city, which will never yield.

But where all this time, are the priests and great men who oppose these ideas? They hear the excitement and come, *grieved* that they should preach in favor of that Jesus whom they condemned.

Ye splendid columns and gates, with gold and silver and burnished brass, though ye are rising with all your lofty magnificence beneath the blue sky; though all this Temple, from its heights here overlook nobly the busy city and a green, luxuriant, noble country, and circling blue hills, yet within your precincts what short-sighted, narrow deeds are done! Upon those marble, consecrated floors are tramping military men, to confine those whose hearts are gentle, whose aim is love; in whose hands is no violence, no resistance; whose presence alone were a blessing to the city; and whose unrestrained liberty, and whose voices resounding in these courts, would call down profuse, true, life-giving blessings. Ah! those poor men upon their delegated duty, to which they have sworn allegiance—and those in authority who order them thus, are pitied. May be, they did it in ignorance; and if they did not, so much the more need they pity, that their souls are in bondage, and seared by iniquity.

Peter and John—tried men! You are no more to go home free to-night. Hearts there may be peirced, and tears may flow from watching eyes for your absence. Though they were speaking by the right of freedom which all men equally by nature have; and though they had spoken only words of disinterestedness and generous philanthropy, they were arrested and confined to account to the rulers for speaking to the people in sympathy and in enlightened interest for their welfare.

It is late, so they defer the trial till to-morrow.

Were their limbs ever before confined to a prison? Were ever before, their very bodies under lock and key, in the power of a fellow man? Are they overwhelmed? Their exterior is as calm and undisturbed, as if they were at their own home. Their collectedness and self-possession are as firm and unwavering as ever. There is a peace—a *joy* at their heart, which plays in their features. Oh! there is an immoveable *rest*—contentment there. True, they are away from the affectionate intercourse, and cannot look with eyes of love upon their families; but now their spirits are open for all their countrymen. The love of their fellow men is upon their heart; it burns there, warms them; and makes of their heart, in the pathway of duty, an unyielding rock. After so many years of ignorance and superstiti[on] spirits are loosed, their minds are f[ree] true light has gathered there—purifyin[g] spiring them with ardor in the cause and generosity. They are no more selfishness; and they have an object to live for, which fills all their souls, and leaves no personal craving there unsatisfied. It places upon their brows, a gem of nobleness and beauty, which these passing events never dim; and places a calmness, a dignity, a peace within, which even such circumstances can never destroy. And they have been warned of all this; they are not ignorant of the aversion and resistance of the people to new doctrines. They know well what they will have to encounter, and that they perchance, may never tread in paths of roses. But a generous love sustains them; love to their Savior, their fellow-men, and to God. They can no longer rest in selfishness; but will speak of God's love and protection; their Savior's devotion to their happiness; and they are borne on to persuade men to follow after Jesus, and be reconciled to God, for their own present and eternal welfare.—May they rest to night, if they can, in peaceful slumber.

This will put their faith to a test. We will see if it is capable of sustaining them through opposition; and through a fair trial to-morrow.

Wife, family and friends of Peter and John! These long long hours have you been watching every form that passed the street; and listening to every footstep at the door; are anxious eyes and fearful hearts ready to swell with weeping? And now midnight has come; has there succeeded the cold repressed breathing of hope deferred—the restless watching eyes? Ah yes! Nerve your hearts; for yours will be lives of anxiety; for theirs, until they shall sink to death, will be exposed to evil machinations. Perchance, you are animated with the same faith, and give up with an unshrinking heart to the cause of truth and God those who belong to you; and cheerfully and earnestly aid all you can to promote devotion to Jesus, by whom are your souls' consoling hopes.

E.

'O'CONNELL ON TEETOTALISM.'

Daniel O'Connell, our readers are aware, was a candidate for a seat in Parliament, at the recent elections in the Metropolis of Ireland, and was defeated. He was, however, put in nomination for Meath, and chosen to represent that County. There are friends of Temperance on this side the water, who will read with pleasure the following remarks of O'Connell, which occur in the speech he delivered at the close of the second day of the Dublin Election:

'They said I abused the vintners. They told a great lie. I did the best I could both for the grocers and vintners, and the only mischief I ever did the vintners was by becoming a teetotaller (cheers.) I know that the vintners are one of the very best classes of our fellow-citizens. There is no class that contributes more largely to the public charities—they are a most benevolent class of men; and I venture to assert that the vintners of Dublin, in point of education and moral qualities, are superior to the vintners of any town or city. I am sorry if I injured them by becoming a teetotaller, but I am not sorry for being a teetotaller [cheers] Are there any teetotallers here? [loud cheers, and cries of yes, yes.] At that rate, I am not surprised that the vintners should lose customers. Now, my friends, I implore you to mark me. Most of you know that about eight years ago, I found in this city a brewery premises in a state of excellent order, with all the utensils. I found no person bidding for them, and I bought them for my youngest son. I put capital into it, and it has been worked for almost eight years, and what is the consequence of teetotalism? My son entered into a speculation by which he expected to realize an ample fortune, and teetotalism forced him to give up. So you see I am a common sufferer with the vintners. [hear] Father Mathew's brother-in-law had a distillery, and teetotalism obliged him to give it up. So it is not the vintners alone that have suffered by teetotalism; BUT IF I LOST ALL THE ELECTIONS THAT EVER WERE LOST OR GAINED, I WOULD NOT GIVE UP TEETOTALISM. I am very proud of it; it is a virtue taught me by the people. I have been long sustaining the people, and setting myself up as their schoolmaster in political morality—but in this the people have given me instruction, and have set me an example which I am proud to follow [cheers]. I would not take the example of the rich and lordly. I would not take the examples of dukes or earls—probably they would not set me a good example—and I do not pique myself in following in their train, but it was the people that became teetotallers. I did not like to see the people better than myself, and to be equal to the people I became a teetotaller [cheers].

For the Register and Observer.

SUMMER.

I love in Summer's glowing heat
To seek this shady cool retreat,
Where aged trees above my head
A dense and leafy covering spread.
The happy insects chirp around
In pleasing though unvaried sound,
A stream runs sweetly murmuring by
Through meadows pleasing to the eye,
Where Orchis lifts her purple head,
Lobelia stands in flaunting red,
Cymbidium ornaments the fields,
And rich perfume Pogonia yields.

Indulgent Father! 't is thy hand
Which thus adorns the beauteous land.
From thee the streamlet learned to flow,
By thee the flower was taught to grow,
The happy insect made by thee
Chirps in the branches of the tree,
And thou hast kindly o'er my head
This dense and leafy covering spread.
Thus may thy love while here I live,
Always such pleasure to me give,
And ever for my weary feet,
[illegible]ow, some safe retreat;
[illegible]e ended earthly days,
[illegible]aven my Savior's praise.

T. H.

IMMORAL TENDENCY OF THE ORTHODOX VIEW OF FULL SATISFACTION FOR SIN BY THE BLOOD OF CHRIST.

I know that our Orthodox Fellow-Christians, as they usually denominate themselves, conceive that they have a great advantage over us in the infinite sacrifice for sin, which they think was offered up upon the cross; whereby full satisfaction was made to the justice of the Father, for the sins of all believers. And our system, which pretends to exhibit no such substitute, and points to no vicarious punishment, is thought to be utterly deficient in those topics which are essentially requisite for comforting and consoling the mind distressed by a conviction of guilt. The justice of this objection I do not admit. Our view offers to the truly penitent, free forgiveness, from the pure and unpurchased grace of God; and, after all the complex provisions of their complicated creeds, the Orthodox systems can give no more. Besides, I look upon it as the great evil of the views inculcated by our brethren, that the remedy which they propose is, in its nature, equally applicable to the penitent and to the obstinate,—to him who has sinned often and perseveringly,—and to him who has, when once awakened to a sense of his crime, turned away and sinned no more. And I do really believe, that the cause of practical religion has sustained deep injury by the manner in which notorious transgressors of the laws of God and man have been encouraged to express an unhesitating reliance on the efficacy of the blood of Christ to wipe out all their sins. When a man who has lived in open violation of all laws, human and divine, is, by age or sickness, rendered incapable of farther transgression,—when his vices have left him, not he his vices,—when there can be no reasonable doubt, from his long-confirmed habits, that if able to return to his sins, he would return to them without delay,—when such a man, at the approach of death, is encouraged by those who are regarded as experienced and well-instructed Christians,—sometimes by the ministers of religion,—to depart out of the world which he has polluted by a life of guilt, with the language of a triumpbant saint—just ripe for paradise—and certain to take his departure, through the boundless efficacy of the Redeemer's sacrifice, to the realms of bliss,—what can the common race of men suppose, but that vice and virtue, piety and profaneness, integrity and fraud, are matters of much indifference in the eye of God, as well as in the estimation of religious men; and that the only thing that will be required, or can be expected of themselves, is the same bold confidence in the merits of the Redeemer, which is held forth as a sufficient ground of hope and firm assurance to the vilest of sinners among their fellow-creatures? Is not this, in itself, a dreadful evil? And is it not increased in magnitude a thousand fold when displayed before the eyes of the whole community, as in the case of convicted murderers, about to be put to death by the sentence of public justice? We have often beheld, with grief and shame, the vilest criminals—monsters whose atrocities have disgraced the name of man—taught and encouraged by clergymen and others, who have visited them previously to their execution,—to entertain the most unbounded, but, as it appears to me, the most presumptuous confidence. Such monsters of iniquity have often expressed themselves, even on the scaffold, when about to be launched into eternity, in a style of triumph scarcely suitable even for the lips of holy martyrs, about to die for a religion which, throughout their lives, they had loved and adorned. And when pious men and ministers of the Gospel stand by and witness such scenes, and raise no protest against the language which they hear,—when they sanction and countenance the criminal in all this bold hope and firm assurance,—nay, when it is known, that their own urgent and assiduous exertions have contributed to inspire it, and that the wretched being, who gives it utterance, is only clinging to ideas which they have suggested, and giving oral expression to words, which they have put into his mouth;—thousands and thousands of uninstructed Christians are taught a most dangerous lesson. They are practically, and therefore most effectually and impressively taught, that the firm assurance of the enjoyments of heaven is perfectly compatible with the unrestrained gratification of the foulest appetites, and the most malignant passions upon earth. The lesson has unfortunately been learned by many only too well; and too faithfully has it been carried into practice, as the dark records of crime and guilt bear witness. Unitarianism esteems too dearly the honor of religion and of God, and prizes too highly the interests of morality and the general good of mankind, to hold out any hope or consolation such as this. We presume not to limit the mercy of our Maker; but we feel obliged to refrain from encouraging hopes to which we think reason and the word of God lend no sanction,—hopes which appear to us to be at variance, both with the holiness and justice of the Almighty.

For the Register and Observer.

RELIGIOUS SLANDERS.

Messrs. Editors,—The title of this article contains an apparent paradox;—and yet we can hardly take up a religious journal but we find in it more or less of religious slander. We do not mean unqualifiedly, that in all, or even in most cases, it is intentional slander; but nevertheless, in consequence of the thick film of religious prejudice which has been permitted to gather about certain eyes, statements are deliberately made, which in themselves are essentially false—and which in some cases, we are constrained to fear, are intentionally false. What is peculiar in this case is, that in some instances the same religious papers which are teeming with complaint of others in respect to this very evil, will, perhaps, in the same or another column, give place to that which they know, or might know with little trouble, to be false in sentiment or fact in regard to their neighbors.

Unitarians come in for their share of these misrepresentations and slanders; and while, as a general rule, it may be useless and unprofitable to expose these with much deliberation; it may be well, from time to time, to let their authors understand that their course is noticed, and that they are treasuring up to themselves wrath against the day of wrath, when they shall be called to give account for the deeds done in the body.

The course alluded to, is not unfrequently one of this character. An assertion for instance, is made by one writer, that Unitarianism is dead! This is greedily copied into certain other prints as true, or in other words, they endorse that, which they do not *know* to be true, and in fact that which they might easily ascertain to be untrue in letter and in spirit. The statement is subsequently shown to be false from authentic documents; and then with some show of fairness the contradiction is published; but mark, it is usually accompanied by a new batch of religious slanders. Then the tone is, why, Unitarianism is *not* positively *dead* or on the *decrease*; but it does not increase with the same ratio as other sects, or 'in proportion to the increase of the country.' To support this a new series of assertions become necessary. It arises, say they, from their 'worldly policy.' They 'aim to be the greatest, the most elegant, splendid, learned and fashionable people in the whole community.' 'Unitarians are aristocrats, and the people detest aristocrats.' In 'regard to that most interesting of all questions, what shall be the final destiny of man, the Unitarian clergy maintain a studied silence.' Let us see how easily a brief answer can be given to each of these religious slanders.

Unitarianism does not increase in proportion to the increase of the country. 'In 1825,' as we are told from an authentic source 'the whole number of our societies was 120. It is now 230.' That is to say, their number has been nearly *doubled* in fifteen years. Now has the *increase* of population in this country, been any thing like that in proportion? May we not go farther and ask, how many of the sects can show a greater proportional increase than is indicated by this important fact?

Again, they are charged with '*a worldly policy.*' Now a worldly policy is one which looking to the favor of the multitude seeks to ingratiate itself with them by coming down to their views and feelings however inconsistent with duty or religion. Out of their own mouths, let us convict them of slanderous accusations. The people 'detest aristocrats.' Every body knows the fact. Does it show then a regard to a 'worldly policy,' to aim to be the greatest, the most elegant, splendid, learned and fashionable people in the whole community? On the contrary, have we not too frequent evidence, that those who are worldly in their policy, always take an opposite course, and flatter the tastes, vices and prejudices of the multitude?

But again it is said, *they aim to be the greatest, the most elegant, splendid, learned and fashionable people in the whole community.* How does this appear? Are their churches so very elegant and splendid in comparison with others? Are their pews cushioned and lined, and their ceilings painted, and their altars superbly decorated? Is Federal Street Church more splendid than Park Street, or the New North, than the First Universalist? Is it that their Theological School has more professors, or more learned men, than the Andover or the Newton, or than is proposed in the projected Evangelical Institution of another sect? Or in which of our churches can there be found more regard for fashion, than in most others, of other denominations?

Again, *Unitarians are aristocrats.* How is this? or where the proof? Is it in their mode of holding Church property? Or in conducting their church services? In these respects, they are like all other congregationalists, where equality is the leading and essential principle of all that relates to the church. Is it because they despise or neglect the poor? Their Ministry at Large would be a sufficient refutation of this alone, without adverting to the deep interest which as a body they take in public school instruction, in Institutions for the relief of the Blind, the Insane, and all others who need their sympathy, because they are weakened by the way. But enough of this.

But lastly, it is said, their '*clergy maintain a studied silence in regard to that most important question, the final destiny of man.*' As a constant worshipper at their churches, we assert, without fear of contradiction, that there is no studied silence on this subject in their preaching. It is frequent, solemn and affecting. Many of their printed discourses fully disprove this charge; while the Periodicals under their care, are constantly giving proof, that they are not studiously silent on this subject in their pulpits or elsewhere. It is true—to use the expression of another—they do not land their hearers every Sabbath-day in Heaven—because they believe such preaching to be wholly unprofitable. But the doctrine of a future retribution, and a judgment to come, is one upon which they hold not back; but one upon which they constantly preach the 'whole counsel of God' as far as in their opinion, it is revealed to men.

These simple facts cannot be denied; and papers professing to be religious, are constantly teeming with slanders such as we have noticed. Is it not time, that such should learn to do unto others, as they would that others should do unto them?

A LAYMAN.

THE TRINITY.

Had our Lord believed in the Trinity, he must have been aware of its importance. Had he been aware of its importance, he would not have concealed it from those whose salvation depended upon its adoption. On the contrary, he would have put it plainly, frequently, and prominently forward. Yet he never so much as once propounded the doctrine of the Trinity,—he never once declared, that he was God, equal with the Father,—the Almighty Maker of heaven and earth. He never once announced the awful fact, of the union of the Two Natures in his own person,—he never once asserted, that the Holy Ghost is a person, distinct from the Father, and equal with him the Eternal and Almighty God. If he ever expressly taught these, or any of these doctrines, let the passage where he did so be produced. The man who discovers it will immortalize himself; for no such passage has yet been found. For 1500 years these points have been the subject of animated controversy in the Christian church:—the Scriptures have been ransacked and rummaged in search of proofs to support them, yet not a single one of the many phrases in which this doctrine is expressed, and without which it cannot be expressed, has ever yet been found in the words of our Lord Jesus Christ. *Three persons and One God—A triune God—Three in one—substance—essence—Two natures in one person—subsistence—hypostasis—Trinity—first person—second person—third person—Co-essential—co-equal—co-eternal—God-Man—Incarnate God—God the Son—God the Holy Ghost,*—these, and a great many other phrases, are employed, and are required to express the commonly received opinion. But not one of them all is taken from the language of our Savior himself. How can this be accounted for, except on the principle that he was a Unitarian, and taught the Unitarian Faith?

For the Register and Observer.

IDLENESS.

Instabiles animos ludo prohibebis INANI. Virg. G. iv. 105.
Restrain the fickle mind from *idle* play.

Man was made to laugh and be merry, at least at times. He that is never merry, but plods on continually in a dull unvaried round of business effects not so much as he who at seasonable times relaxes his mind by some amusement, not too long continued, nor too enervating in its character.

Yet if we yield ourselves up to play and pleasure and neither study nor labor, our powers soon decay, or if they do not, for whose good are their efforts? While

then I acknowledge the utility, yea the necessity of amusement, I also would guard against an excessive love of frivolous pleasure.

But even in the amusement which is necessary for preserving good humor and health there is a choice to be made. There is amusement which is idle, *inanis*, empty; containing neither use nor pleasure, without meaning or effect; or as our Saviour calls it, idle, *argos*, doing nothing; neither making a man wiser, nor stronger, nor happier; a perfect time killer, whose just sentence is that itself should be put away. Again there is amusement which is healthful, which refreshes the spirits, strengthens the mind, invigorates the body, and gives instruction to ourselves or others. Why need, then, time be spent on cards or dice, or talking idly of that which yields no instruction? I do not condemn cheerfulness, I am pleading for it. Sensible conversation affords much more pleasure than idle, and it is followed by no remorse. I met one evening a crowd of youth and beauty. In one part of the hall a circle gathered, whose plays were idle. Their jests were forced, their gaiety artificial, they took their wine cup to increase their mirth; but though wine may make glad the heart of man, it would not gladden them while engaged in folly beneath a man. I have since met some of this circle in other places. They speak of that evening without interest or with half concealed shame. In another part of the same hall was a circle as full of youth and beauty as the other. Their gayety was not idle; they were in smiles, and joy was in their hearts. Yet they were speaking of high subjects, of religious faith, of higher education, of the beauty of poesy. Their joy was from the sympathy of kindred souls. No wine cup was with them. Yet lively sallies of wit sparkled among them without effort and full of grace. Some of these, also, I have met and they have spoken of that evening with unaffected pleasure. The recollections of it are happy.

Young readers, be assured that in foolish pleasures there is much of sorrow. I am myself young, and on this subject I am therefore competent to speak. The ways of wisdom are ways of pleasantness to the young. Make usefulness your great end in life, give yourselves up now to your Creator and to your blessed Redeemer, to serve then with fidelity. All your powers and all your time belong to God; give them to him, and he will not suffer you to go unrewarded. He will give you *happiness*.

True friendship is like sound health, the value of it is seldom known until it be lost.

CHRISTIAN REGISTER.

BOSTON, AUGUST 14, 1841.

CALUMNIES OF RELIGIOUS JOURNALS.

The most painful part of our duty, as editors, is that of reading, every week, numerous religious papers, received by way of exchange at our office, which contain controversial articles breathing as little of the spirit of Christian truth and fairnness, as the most reckless political Journals on the eve of an important election. So much of misrepresentation and falsehood have we seen in this class of publications, that we have long since ceased to place any confidence in statements, having a sectarian bearing, that appear in them; and judging from the little effect they produce upon the public mind, we should think that they were viewed by the community generally very much as they are by ourselves. It is for the reason here suggested, that we generally refrain from noticing the slanders against Liberal Christians, with which so many religious papers, especially those of the orthodox stamp, abound. If at any time we depart from this rule, as happens to be the case in one or two instances this week, we do it for a reason other than the fear of any permanent evil that might result to the cause of truth from our silence—knowing full well that they whose disregard of truth is habitual and notorious will in the long run only injure themselves by their falsehoods.

RECENT PUBLICATIONS.

Twelve Lectures, in illustration of Christian Unitarianism; delivered in the meeting house of the First Presbyterian Congregation, Belfast, (Ireland.) By J. Scott Porter, one of the Pastors of the Congregation. Belfast. 1841.

This volume, just come to hand, we have read with uncommon satisfaction. It seems to us a very valuable addition to those popular works, the object of which is to explain, defend, and enforce the great principles of the Gospel as understood and professed by the class of Christians to which it is our privilege to belong. The topics of these Lectures, as given in the Table of Contents, are the following; 'Unitarianism—what it is, and what it is not; Unitarianism—the Faith of the Old Testament; Unitarianism—the Faith of our Lord Jesus Christ; Unitarianism—the Faith of the Apostles; Unitarianism—the Faith of the Primitive Church; Unitarianism—a Rational Faith; Unitarianism—a Devotional Faith; Unitarianism—a Benevolent Faith; Unitarianism—a Holy Faith; Unitarianism—a Consolatory Faith; Unitarianism— a Progressive Faith.'

Our readers may expect to find extracts from this work, deserving their regard, in subsequent numbers of the Register. We quote now two or three pages from the last Lecture. The author, having introduced the subject of Unitarianism as 'a Progressive Faith,' with remarks on the cruel persecutions its professors met with in former times,—not omitting to allude to the bitterly hostile spirit of orthodoxy at the present day,—proceeds to speak, in the following manner, of the advances that our views of religion have made within the last few years, in Ireland and elsewhere.

'The more openly and manfully our views have been propounded, the more they have uniformly spread. Hence of late years, they have spread and are spreading in our own neighborhood, and in the world around us. In the year 1820, there was not a single congregation, avowedly Unitarian, in Ireland; at present, there are three in Belfast—one of them recently established, but going on most favorably; and which, I trust, will, in a short time, be as respectable by its numbers and social importance, as it is already, from the zeal and ability with which it is conducted.

In Ireland, there are now 39 congregations—a number which has been receiving, and will no doubt continue to receive, an increase every year. Nor have these societies assumed their present position in circumstances of peace and rest. They have had much opposition to contend against; they have faced the storm and the battle; and they have grown to be what they are, in spite of all the efforts that have been made by enemies—able, powerful, and unscrupulous. I recollect when I was a student in this town, preparing for the ministry, that all parties with whom I conversed—both those of new-light and old-light opinions, as they were then called—agreed in opinion, that Unitarianism was sinking fast; going down and down, deeper and deeper, and no prospect of its emerging in the life of man. The ruin of our cause was prophesied to me by my fellow-students and others. I confess, I viewed the matter in the same light; I thought there was not a single congregation in Ireland, that, if it became vacant, would accept the services of a person holding my opinions; these opinions I never had and never would have concealed; and I thought, that in choosing the ministry for my profession, I had condemned myself to perpetual exile. I am not yet, however, a very old man, and I thank God I have lived to see 39 congregations in my native country—several among them numerous and respectable—coming forward to claim that honorable title; and humble though my services were, I have been privileged to lend assistance in founding and establishing new congregations of the same sentiments in Ballymoney, Carrickfergus, Ballyhemlin, Ravara, Comber, Ballioo, and York Street, Belfast. Here then, there is progress; there is life; there is a demonstration, that Unitarianism has taken hold upon the public mind; and every prospect that it will retain the hold which it has gained.

In Scotland, Unitarianism is but a thing of yesterday. In 1826, Dr Chalmers boasted—and the boast was true—that all the Church accommodation possessed by Unitarians in that country put together, would only afford seats for 1500 people; and that of these one half were unoccupied. The inference drawn, was, that Unitarianism was a weakly plant; that it had not thriven, and could not thrive in the ungenial climate of Caledonia. But it was only for want of cultivation that it had not prospered. The boast of Dr Chalmers induced the Rev. George Harris to resign his Chapel in England, and accept the charge of the Glasgow Unitarian Congregation. By his exertions that congregation alone, numbers a body of people greater than that assigned by the learned Doctor to the whole kingdom. I have myself preached in the Glasgow congregation, to an audience of at least 900 persons actually present: eleven other congregations have risen up or have been revived; and there is every prospect of yet more and greater increase. And all this may be said to have been effected during the last twelve or fourteen years.

But not to dwell upon particulars, there are in England about 300 Unitarian congregations; many of them numerous, almost all of them respectable, and influential in their respective neighborhoods,—presided over by a body of ministers, who, for learning, for zeal, and single-hearted integrity, are second to no clergy with which I am acquainted in the world. There are in America 2500 Unitarian congregations; the whole of which have either been formed, or have adopted their present sentiments, since the commencement of this century. In that land of liberty, the accessions of congregations are numbered by dozens and scores each year; nor is there any limit to their future increase, except that which arises from the want of ministers to supply the new churches with preaching as fast as they are opened. Every religious newspaper that reaches this country, and almost every traveller who returns from America, whether friendly or adverse to the cause of Unitarianism, bears testimony to its progress. As to the fact, all are agreed; the only difference is, that some regard it, and speak of it, as a misfortune, and others hail it as a blessing.

If we pass to the Continent of Europe, we turn first to Germany; where the Churches of Lutheranism have, in many instances, renounced the doctrines of the great Reformer, and embraced sentiments so nearly concurring with our own, that it would be difficult to draw a line of distinction between them. It is true, that some have gone farther, and have renounced belief in Christianity as a divine revelation; but all accounts agree in assuring us, that this defection is by no means so extensive as was some time ago supposed; and that many of those persons who were at first captivated by the daring novelty of the anti-supernatural scheme, are returning to sounder views. One thing is certain, that in Germany, the old Orthodoxy is extinct. Even the Orthodoxy of those who are the most orthodox among the living men of Germany, is not the Orthodoxy of the ancient creeds. If by Lutheranism, we understand the doctrines which Luther himself held and preached, it is vanished from the earth, and is no where to be found.

In Switzerland, the case is, in many instances, the same. Unitarianism is triumphant in the church and city of Geneva—the chosen abode of the renowned John Calvin—the spot which witnessed the martyrdom of Servetus; and heard the fiendish laugh that greeted his consignment to the flames!

Unitarianism is making progress among the Protestants of France. The leading men in two of the principal Consistories, or Presbyteries of the kingdom—those of Paris and Lyons—have come forward to avow their adoption of its tenets; and have founded a periodical work, intended to illustrate, defend, and explain its principles for the information of their countrymen. France, the native country of Calvin, is experiencing the change which has already been experienced by the land of his adoption.

And Holland, the land which saw assembled within its bosom the unholy and persecuting Synod of Dort,—which witnessed the legal murder of Barneveld,—and heard the sentence of perpetual imprisonment pronounced against Grotius and Hoogerbeets;—Holland, which beheld so many of its best citizens punished by fine, imprisonment, exile, and other marks of ignominy, because they did not submit to the sentence of the Synod, which silenced the ministers of the Remonstrants from preaching;—Holland has itself adopted the maxims of the party which once it persecuted, and, as far as it could, destroyed. In Holland, the churches have been released from the necessity of subscribing the decrees of Dort; and religious truth is, in consequence, advancing with rapid strides. The Remonstrants kindled a light in Holland which is now enlightening the whole land.

It is needless to go farther into these details. It may suffice to know, that in every country where the profession of religion is free, Unitarianism exists largely; that in Holland, Switzerland, France, and Germany, it is professed by probably not less than one half of all those who have renounced the Church of Rome; that every where it is making progress; every where it is steadily on the increase.

Were it consistent with our views to glory in the men who have espoused our cause, we have names whereof we might be proud. Milton, Newton, Locke, Chandler, Lardner, Taylor, Priestley, Price, Rees, and Rammohun Roy, are men of whom any denomination in the world might be proud. Could I bring myself to name living men, I might extend the list. A late Archbishop of Dublin called our faith a feeble and conceited heresy! Feeble and conceited Archbishop Magee! Sir Isaac Newton is pronounced by Archbishop Magee to have espoused a feeble and conceited heresy! I fearlessly leave it to all men who know what these epithets mean, to pronounce which of the two—the Archbishop himself, or Sir Isaac Newton—is best entitled to bear them. The advocates of Unitarianism are pronounced by Dr Chalmers to be men of pygmy understanding. Yes: such pygmies as Milton and Locke; such pygmies as Lardner and Priestley; and, no doubt, compared with these, Dr Chalmers himself will appear, in the eyes of many, as a giant in intellect! I confess, however, that I am not of this opinion; and think that even Dr Chalmers himself would have shown discretion, as well as courtesy, had he spoken of such men with a little more respect.

I say nothing of the Unitarians who are to be found among the ranks of the Orthodox. That there are such is well known—some of them are known to myself, as well as the causes which have induced them to suppress the profession of their conscientious convictions, and to adopt or retain a creed against which their minds revolt. I speak not of them—for such men do no honor to any cause; neither to the cause which they have professed without believing, nor to that which they believe without professing. But I do count for something the lowering of the standard of Orthodoxy, in public preaching, in religious writings, and even in some church confessions. A great deal of noise is made, and a great deal of clamor is kept up in favor of Orthodoxy; but the Orthodoxy so cried up is not the genuine Orthodoxy—it is not the Orthodoxy of Calvin and Beza—it is not the Orthodoxy of the Lambeth Articles, or the Creed of Dort, or the Westminster Confession. It is a mongrel kind of Orthodoxy, made up of some things which Unitarians deny, in unison with many things which they believe.

The inference from all this is—that Unitarianism has a progressive character; that its advance is not owing to the influence of worldly power, law, force, or authority; that it has reached its present position in spite of persecution, penalties, and disabilities—in spite of clamor, invective, and misrepresentation; that it has made its way by the force of reason, argument, and truth—illustrated by the learning, adorned by the lives, and dignified by the heroic fortitude of its advocates; that it has commanded the assent of the men of the most capacious intellect whom our race has ever produced; that it is still upon the advance—on, and on, and on, is its motto; forward, forward it goes, conquering and to conquer. We see the signs of the times are in many places favorable—the fields are ready for the harvest. We pray the Lord of the harvest to send forth laborers unto his harvest. We feel all joy and confidence in the prospect which lies before us. We believe that our counsel and our work are of God—and we know that it is not in the power of man to overthrow it. Were our faith a falling and a sinking cause—as its enemies are so fond of repeating—this would be no reason to desert it, or to relax our endeavors for its support. In such circumstances, a good Christian would no more think of abandoning his profession than a gallant soldier would of deserting his standard when the tide of battle rolled most furiously against it. But there is still an increase of energy and activity gained from beholding that past exertions have not been made in vain. An impression has been made. The banner of truth has in some places been carried triumphantly through the contest. Th fears of the enemy, as evinced by their clamor and impotent rage, are a proof of the progress it has already made, and a measure of their sense of the effects it is capable of producing. Let then the friends of the cause be earnest, instant, indefatigable, and there is reason to anticipate the most favorable results.'

The Death of Christ. By Rev. George G. Ingersoll. Printed for the American Unitarian Association. Boston: James Munroe & Co. July, 1841. Price 4 cents.

We have here the 168th number of the tracts of the A. U. A. We commend it to the attention of such as desire to find, within a narrow compass, a satisfactory explanation of what the Scriptures teach on the subject of the efficacy of our Savior's death. We quote a passage relating to the meaning of the word, Atonement.

'Many who regard the Atonement as a prominent, distinctive, doctrine of the Gospel, may be surprised to learn that this word, instead of frequently occurring, is found but once in the New Testament; and in this single instance, is the translation of that original term, which is every where else rendered reconciliation. So that had our translators been consistent with themselves, the word Atonement would not have stood at all on the pages of the Christian Scriptures. This word, however, as it was used when our translation of the New Testament was made, was understood to mean no more than reconciliation. It is found among the old English writers, in the sense of agreement, concord. The word atone is composed of these two—at one—that is, to agree, to be reconciled. So that when King Jame's translators used the word atonement, they, very evidently, considered it as having the same signification as the other word reconciliation. But after all, as there can be no special virtue in the word Atonement, the question is, what are we to understand by reconciliation. A general definition is—the removal of enmity, the putting an end to opposition, the restoring to amity and peace those who had been at variance. Gospel reconciliation, the bringing of men nigh unto God, is not effected by Christ having appeased the wrath of God. For, it is nowhere said in the Scriptures that Christ died to reconcile God to man, but always man to God. Reconciliation evidently intends change of feeling and intention in the one reconciled, and as God is without change it can only be man who is reconciled. Christ came not to increase the love of God to men, but to make it manifest; not to render God merciful, but to show that he is so; not to propitiate, but to prove that he is propitious. In the very passage where the word atonement is used for the only time, we are said to receive the atonement, not God—'We also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.' Men had corrupted themselves and thus became opposed to holiness. They were to be recovered from this opposition, this state of enmity. Christ came to effect this recovery, by his instructions, his example and also by his death. Because by his sufferings and the shedding of his blood, he confirmed the New Covenant, by which the Gentiles were brought nigh to God.

God is nowhere said to be reconciling the world to himself by Moses, or any of the ancient prophets, for their ministry related, solely, to one nation. But Jesus was sent to be the Savior of the world—to be the reconciler, and restorer, of the whole human race; that is, to effect the removal of what excluded the Gentiles from the Church of God. Paul says, 'For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. Here the life of Christ is made even more efficacious than his death. Our reconciliation is also said to be effected by the Gospel; so that whatever is effected by the death of Christ, the same is effected by the Gospel which was confirmed by his death. It is, too, worthy of notice, that the same blood and cross of Christ are said to have put an end to the enmity between the Jews and Gentiles, and thus to have effected a reconciliation between them.

We can thus gather the real meaning of this word atonement or reconciliation, and how it is brought about by the coming of Christ. His kingdom, the reign of truth, and peace, and holiness, and righteousness, is thus extended and established in the world. The darkness of sin and superstition dispelled; men converted from the error of their ways, and brought, in heart and practice, to trust and obey the one true and living God. In this consists Gospel reconciliation. 'God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.' God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed to us the word of reconciliation. Now then we are ambassadors for Christ; as though God did beseech you by us; we pray you in Christ's stead, Be ye reconciled to God.'

Such is the doctrine of Atonement.'

Names and Titles of the Lord Jesus Christ; By Charles Spear. Fourth Edition. Boston: B. B. Mussey and Abel Tompkins. 1841.

This work is somewhat novel in its plan and altogether more thorough and complete than any work of a similar kind with which we are acquainted. It embraces within a short compass a vast amount of just and rational interpretation of Scripture; and is yet more valuable for the catholic spirit and the deep and fervent piety, which pervade its pages. We do not concur in all its ideas and opinions, but we can commend it to our readers, as a book worthy to be read thoroughly and from which they cannot fail to derive much valuable instruction and many good impressions. We extract the following passage.

SERVANT.

'Behold my Servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall show judgment to the Gentiles.' —*Matt.* xii. 18.'

This word is applied to the Savior in ten instances. It is the same word that is used for slave; but then a servant differs materially from a slave, for the one performs the work assigned to him with the concurrence of his own will, but the other must fulfil his task whether he will or not. His will is absorbed in that of his master, without a right of calling it in question. Of course we are not to view our Savior in that sense, for though he came to perform the will of the Father, yet there was a perfect harmony between them both, and such a union as the world never has seen in any other instance whatever.

The motto is taken from a passage in Isaiah, quoted by our Lord himself. This whole subject may be embraced under three heads.

I. A servant must not create his message.

II. He must be properly qualified for his work.

III. He must do his duty, whether his message is received or not.

1. A servant must not create his message. Jesus said, 'For I came down from heaven, not to do my own will, but the will of him that sent me. And this is the Father's will, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.' When standing before Pilate, in the judgment hall, he said, 'To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.' The message of this Servant was prepared for him long before he came into the world. And what a message! It was full of love and tenderness to the human family; full of grace and truth. 'God so loved the world, that he gave his only-begotten Son, * * * not to condemn the world, but that the world through him might be saved.' 'Herein is love.' The universe is crowded with proofs of the benevolence of God, but here is a proof that outweighs them all! How much he loved us, we can never know; we have no line with which to fathom, no standard with which to compare; but he *so* loved us that he gave his only-begotten Son, that the world through him might be saved. Such, then, was the message which this Servant brought to man.

II. A servant must be properly qualified for his work. And how eminent were the qualifications of this servant of God! 'He knew what was in man.' He could weigh every motive, and see every desire within the chambers of the soul. Therefore he could penetrate every heart, reveal every hidden plan, and adapt his instructions to the mass of mind by which he was surrounded. To the ignorant he could impart knowledge; to the wayward, stability; to the mourner, consolation; to the despairing, hope. His nature was sweet; his manners humble; his words wise; his comportment grave; his questions deep; his reproofs severe and charitable; his pity great and merciful. His qualifications are admirably and beautifully expressed in the tender language connected with our motto: 'A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.' Bishop Pearce says, 'This expression means that he shall be so gentle as not to hurt even that which is of itself ready to perish. The Jews used flax, as we now do cotton, for candles, or in lamps. This, a little before it is quite extinguished, gives more smoke than flame, and, therefore this sense seems a proper one.' How much tenderness is comprised in these few words as applied to the Servant of God! 'He healeth the broken in heart, and bindeth up their wounds.'

III. The servant must perform his duty, whether his message is received or not. This is so obvious that a few remarks only will be necessary. And what a variety of incidents in the life of this Servant, illustrative of this point, could we bring, if our limits would permit. We see him going on from day to day in the discharge of his duty. No obstacle retarded him. Plans were formed by his enemies, and difficulties presented, but he heeded them not. At the very commencement of his ministry, 'he went into the synagogue on the Sabbath day, and stood up for to read. * * * The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted.' * * * And we are told, 'All they in the synagogue were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon the city was built, that they might cast him down headlong. But he, passing through the midst of them went his way.' At another time 'the Jews took up stones to stone him.' Finally, they brought the cross, the cruel nails, and the soldiers, and yet he was faithful to the last, and, even in the agonies of death, he prayed, 'Father, forgive them, for they know not what they do.'

There is great moral truth connected with our subject which must not be overlooked; for it is a part of the message of this Servant to the world: 'Whosoever will be chief among you, let him be your servant.' What a message for the ambitious to receive! What! is that the way to be great, first to become a servant? Is that the road to true greatness? Then what becomes of the Alexanders, the Hannibals, and the Napoleons? They are then least among men, for they aspired to universal conquest. 'Blessed are the meek; for they shall inherit the earth.' 'He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city.' How slowly the world learns the great essential truths of Christianity! How desirous men are to lower its standard to their own narrow views and sordid feelings. But this cannot be done. The mind must be brought up to the standard; that will never be brought down to the mind. Christianity came to elevate man; and it does this by teaching him humility as the first lesson. 'He that is greatest among you shall be your servant.'

The Beautiful Zion. A Sermon by Rev. Sylvester Judd, Pastor of the Unitarian Church, Augusta, Me. Preached July 4, 1841. Augusta: 1841.

This Title, 'Beautiful Zion,' the preacher derives from his text; and the object of his discourse is to describe some of the characteristics of the 'Good Society,' or Parish. We have read the sermon with great pleasure; it is excellent as regards both matter and style; to his people it must have been in a high degree interesting and instructive; we are glad that it has been published. The passages which follow we quote, rather than others of more weighty import, on account of their special reference to Liberal Christians:

'As a religious society, our means are truth, our end is holiness, our authority God. We have before us an object too elevated, a promise too inviting, a duty too imperative, to be dismayed by the opposition of the world, to be flattered by its seductions, or hindered by its devices. We possess within ourselves, interests too essential, hopes too profound, consciences too active, hearts and hands too many and too strong, to admit of compromise, neglect, or abandonment. We are forbidden to defer or truckle to others, since *their delectable things cannot profit us*. We are not to blush for our doctrine, but rather with the Psalmist, let us anticipate shame by being always able to declare before the Lord, *I have stuck unto thy testimonies*. Our name is a worthy name, borne, as we believe, by angels and by Christ, by prophets and by apostles, by the sainted dead and the illustrious living.—*He that despiseth his ways*, says the wise man, *shall die*. The man who will not bottom himself on his own conscious virtue, who distrusts his principles, who questions his path and his company, deserves our pity, perhaps, more than our blame. His true life, his essential manliness, perishes out of him; and the vacuum is supplied by a sickly anxiety, a puling cowardliness, a wasting suspense.—Our position demands that we resist encroachment, and defy the worst that can be concerted against us. Our unpopularity can be remedied only by time and piety; by a vigorous attachment to our cause, and an unremitting activity in the sphere allotted us. Whatever views we may see fit to adopt relative to the government of life, or the line of our conduct,—endeavoring all things in the fear of the Lord—it becomes us to honor and support, by an inflexible practice and an independent advocacy. Our peculiarities, whatever their character, so far as they are essential to us as Liberal Christians, should be not only allowed but enforced; deserve to be not merely indulged, but defended. *The groves and the green trees* of an erroneous worship should never attract us from *the house of our God*. The subject of which I speak, is not a matter of proxy or accommodation. If we are not true to ourselves, no one else will perform that office for us. If we are false to ourselves, we may expect others to be false to us. Our polls and our purses may be respected; our views will be held in derision. *Keep ye therefore and do the statutes and judgments of the Lord, for this is your wisdom and your understanding in the sight of the nations*. Let us be true even to what we fail to do, since attention to our defects will be more likely to further our ends than any quiet complacence in the system we have adopted.

But as regards others, I recite from the great poet,

To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man.

While we are firm we are still to be kind. Let our independence be softened by charitableness. If we argue, we would not revile. Our truth shall be spoken in love, our enemies vanquished with good will. We may be generous without craftiness, and render attentions without sycophancy. As men of large and liberal hearts, we shall be disposed to recognize the truth of others, to give the most lenient construction to their motive, to pity their foibles, and allow for their imperfections. Under the Jewish polity, the person, the presence, the purpose, and the offering of *the stranger* were kindly considered, and unreservedly welcomed. We are never to forget the confraternity of all men, or the absolute equality of relationship and obligation in respect to God, of the human race. Let us also remember that our peculiarities are (comparatively) few, while our commonness is perhaps more general and uniform; and that what is our own is truly valuable only as it should be all men's; and while we adhere to the former let it be that we may protect, develope and extend the latter, and while we are true to ourselves, let it be that we may restore the world to its integrity, and bring back the average of human existence to the standards of nature, of Christ, and of God. From our holy hill we shall commiserate the world, while we look out upon it, we shall labor to reflect the beauty of our situation through the thickest of its darkness, and earnestly pray for the hour when *the law shall go forth out of Zion, and the word of the Lord from Jerusalem*.

I arrogate nothing, I overstate in no degree, when I say that our faith is strictly evangelical, that is, derived from, based upon, and comprehended within the gospel. I shall take the liberty to affirm—and if there be *any* truth pertaining to us, *all* that I now say must be true—that liberal chrsitians are the only *strictly* evangelical christians. This is their preeminent and professed distinction. Their peculiar and single aim is to confine themselves to the gospel. To this end they discard creeds, formularies, prescription, assemblies, councils. They push aside commentaries, fallible human authorities, fallible human institutes, that they may come at the simple and divine gospel. They go back of ecclesiastical establishment, in all stages of its developement, in all progress of its history, to Christ the supreme head, and original founder of our religious economy. They do not build upon the church, they build upon Christ. They prefer the New Testament to any platform of the fathers. They do not assent to articles of religion as found in any directory of human invention; they believe in the teachings of Christ. They do not respect the catechisms of any ecclesiastical body; they would be familiar with the words of Christ. For forms of worship and systems of discipline, not less than in respect to tenets of doctrine, they aim to be guided by the New Testament alone. It is not denied that ecclesiastical christians attach a supreme value to Christ, but they seem to rest mediately upon the gospels; while liberal christians refer immediately to the same basis. Whatever among the former may appear truthful and loving, simple and pure, beautiful and advantageous, the latter would not be slow to detect or reluctant to acknowledge; indeed every species and degree of excellence they would both sustain and imitate. *Therefore thus saith the Lord God, behold I lay in Zion for a foundation, a stone, a tried stone, a precious stone, a sure foundation. And he that believeth on him shall not be confounded.* I have cursorily exhibited, my brethren and friends, the nature and grounds of the claim that our corner stone is Christ, distinctively, exclusively, Christ. If others *build upon this foundation wood, hay, stubble*, in the day of trial we hope *they may be saved* even if *they suffer loss*. Let it be our care that we build thereupon *gold, silver, precious stones; then shall we receive a reward.*'

Man's Frailty, and God's Immutability. A Discourse, preached in Taunton, on Friday, May 14th, 1841, the day of National Fast, in commemoration of the death of William Henry Harrison. By Andrew Bigelow, Pastor of the First Congregational Society in Taunton. 1841.

This Discourse, from the words of Jacob, Gen. xlviii. 21, 'Behold I die, but God shall be with you,' is remarkably solemn in its tone throughout, contains much that is at once interesting and instructive, and in several parts rises to earnest and effective eloquence. We feel constrained to add, that in respect to style, the performance has some faults which the excellent author will do well to avoid in his future writings. A passage from the sermon follows:

'What means the expression then—*I die*? Can it import aught else than a *change* in the mode or condition of being—the percipient nature remaining as before, only introduced into some other situation adapted to its capacities and character? Mark the presumptive evidence of this in the composure with which the good old man contemplates his approaching dissolution. Hear him, like Joseph after him, giving 'commandment concerning his bones.' He charges his children where to deposit the poor shattered remains of his mortal tabernacle—when its walls, like those of a frail crumbling tenement, battered by the storms or sinking under the weight of years—should be broken down and demolished: He charges them where the mournful wreck—that venerable ruin, should be laid up—namely, 'in the cave of Machpelah which Abraham, his gransire, had bought with the field of Ephron for a possession of a burying-place.' He speaks as one impressed with the hope of a sure and joyful resurrection, when the mouldering relics of his now dying body, bequeathed meanwhile to the pious charge of his offspring, should be fashioned anew and built up into a glorious fabric meet for the resumed uses of its old proprietor, the spirit's self. He speaks with the tranquillity at least of one, quitting one residence only to go to another not less desirable and attractive—a change of course, inspiring no regrets in the prospect. And in this he shared the common sentiments of mankind,—nay, rather of the good, in every age. That death, so far from implying a cessation to be, is simply a transition stage, a remove from a visible to some future invisible sphere, with altered conditions merely of the same sentient nature, is instinctly felt and confessed by all. We ourselves, unconsciously perhaps, write it upon the tombstones of the dead, when we say of them, that they '*departed* this life.' And it is worthy of note that when in the gospel history we read of the 'decease' which Jesus was to accomplish at Jerusalem, and also in one of the Epistles of Peter, of the same event (expressed by the self-same term,) anticipated by that apostle as shortly to be experienced by himself, the word in both cases is found, on turning to the original, to be Exodus,—meaning a departure or going out, i. e. of the soul from its old companion, the body,—in obvious allusion to the migration of the Israelites from Egypt. And the idea conveyed is—one equally beautiful and just—that death is simply an exodus, —a passage of the spirit from one world to another, from the life that now is, to a second ordained to follow. Or if more be implied, it denotes a levelling of the clay-built fabric for the purpose of lending the egress appointed to the before imprisoned resident, the soul, that it may journey to its future destined habitation. Death conducts it to issues—from probation to consequences; and a passage it opens for all the righteous to rewards the richest in a brighter world. To them, it is a going from a scene of toils to a place of rest, from a field of conflict to a seat of triumph, from a land of shadows to a realm of light, from an Eden despoiled to a Paradise Regained. The body corruptible they exchange for a form incorruptible; and in dropping the fleshly mortal tabernacle, their spirits, when dismissed by death, gain a nobler mansion, a 'building of God, the House eternal in the Heavens.' The transit, be it for good or evil—a gain or a forfeiture of happiness according to the condition and fitnesses of souls, must, nevertheless, be made. All which constitutes the man,—the vital quickening spirit, —at death departs. It launches forth on that mysterious deep from whose darksome borne no voyager ever returns. But, go where it may, there God is. Go where it may—above, beneath, around,—forever and ever—it is enveloped by His spirit as an all-pervading element —an ocean without limit—soundless, shoreless, infinite.

Solemn is the thought, that into such a presence it must go! That death transmits it, naked and all uncovered, yet in other respects unchanged—with all its affections, faculties and propensions, with all its moral habits, and all its dread and awful responsibilities fast cleaving to its elemental substance,—ay, that in such state death shall usher it into the presence of a Being whose eyes are 'a flaming fire'—from Him to receive the righteous awards adjudged to its deservings, and to become happy or wretched according as its frame and inclinations are in unison, or otherwise, with the essential purities and everlasting harmonies of the Divine Mind.'

*** The Result of the Council in the case of Rev. John Pierpont and the Proprietors of Hollis Street Meeting house, will appear in the next Register. Its length is such as to prevent our inserting it this week. The conclusion of it we subjoin:

Having thus reviewed the case before them, and presented the grounds of their decision, with the advice they deem it proper to offer, the Council have only to add, in a concise form, the unanimous expression of their opinion, which is as follows:

Resolved, That although on such of the charges, preferred against the Rev. John Pierpont, as most directly affect his moral character, the proof which has been presented has been altogether insufficient, yet on other charges, such an amount of proof has been brought forward as requires this Council to express their disapprobation of Mr. Pierpont's conduct on some occasions and in some respects, but not sufficient, in their opinion, to furnish ground for advising a dissolution of the connexion between him and his parish.

THE BOSTON RECORDER—CHRISTIAN COURTESY.

We have almost persuaded ourselves of late that the Boston Recorder had resolved to pay a better regard, than formerly, to the rules of Christian courtesy, in its remarks on individuals and communities holding religious opinions different from its own. But in the last number, we find several violations of those rules; among which is the following:

'The Universalists of Lowell are of the genuine stock, and their claims to a lineal descent from the famous interloper on the grounds of Eden, will never be disputed!!!!

Of what sect or class of Chistians is it becoming in any one thus to speak? For ourselves we say, shame on such wholesale vituperation. The substitution of scurrility for argument is bad enough in political contests; in religious discussions, it is intolerable.

TEMPERANCE CONVENTION AT SARATOGA.

At this third National Temperance Convention, the names of 566 delegates were enrolled. We subjoin a brief extract from the speech of Mr Spooner of Boston.

Mr Spooner of Boston rose to give a statement of what Boston too, was doing in this new and glorious work of reform. You would be astonished, said Mr S., to see how the reformed drunkards are carrying all things before them. They are truly turning the world upside down—or rather right side up. There have already been enrolled upon the list of the Washington Society, 3700 pledges. These, together with a Society of 500 in South Boston, make in all 4300. They are not all reformed drunkards, but by far the majority are. At least 3000 of this number have been drunkards—2000 habitually such. We have endeavored to be careful and accurate in our estimates, so that we should not mislead the public by exaggerated statements. But it is believed that not over 500 drunkards, who can be truly called such, can be found remaining in the city. What a prodigious result has been brought round. Four-fifths of the drunkards of a city numbering 100,000, entirely reformed in a few months! When or where has the world ever looked upon the like of it?

There is no magic like these cheering words—You can reform. The poor drunkard, disabused of that depressing, paralysing idea, does wonders at once. There is no one upon whom it does not work a kind of spell. The lowest sots are not beyond its influence. I have seen many a drunkard picked up from the streets, with a Washington man on each side of him, led to the head-quarters, and there left till he could sleep off his drunkenness, and then in a few nights on the spot a sober man, to tell what had been done for him.

CORRESPONDENCE.

Saco, (Me) Aug. 1841.

Dear Sir;—I am at present at this place. It is a flourishing manufacturing village with a population of some four or five thousand. The water power here is on an extensive scale —second only perhaps to your Lowell. There are here three large brick Mills or Factories in full operation, employing six or seven hundred families; and there is another equally capacious in the process of erection. This, together with the grading of the Rail Road in the immediate vicinity, and other improvements going on, gives an air of great enterprise and prosperity to this beautifully situated village. The mills, I should think, were admirably managed under the agency of Mr Bachelder.

The town contains six religious Societies—one Orthodox; one Baptist; one Methodist; one Episcopalian; one Christian or Free-will Baptist, and one Unitarian. I attended Church at the latter place on Sunday last. The Rev. Wm. Cushing is its present Pastor. The Church is neat, pleasantly located, and sufficiently large. The Congregation is respectable in numbers and character; and apparently much interested in their Pastor and his services. On this day, one of the Associated Agents of the Sunday School Society from Boston by invitation, occupied the pulpit. In the forenoon by an address to Parents; in the afternoon by one to the teachers; and after the services by an address to the children of the Sunday School. The teachers' meeting in the evening was full and animated. The School contains from 90 to 100 children; and is well supplied with teachers. It was truly gratifying to find among their number one who had held the highest office in the gift of the people; and others who now hold responsible positions in the affairs of society. From the order and attention which seemed to pervade the whole deportment of the School, we should think it to be one that is conducted with great good judgment and skill by its able Superintendent, Mr Adams, who is the Preceptor of the Academy in this place.

When the Rail Road is completed, Saco will be within a five hours' ride of Boston; passing through the large and flourishing towns of Lynn, Salem, Newburyport, Ipswich, Portsmouth (N. H.) Wells, and Kennebunk. The ride to this place is now a pleasant one; but then it will be still more accessible, and will be worthy of

a visit, if for nothing else, to see its Falls, its Forests and its Factories.

Yours truly, ——

Hillsboro', Ill., 9th July, 1841.

Rev. Mr Briggs, Dear Sir,—Our Church, as you may have been already informed, is now nearly complete, and we expect to put it to its appropriate use in course of next month. For my own part, I feel disposed to give you the honor of having accomplished a most important object, or at least, of having afforded essential aid to the object, of giving this people a meeting-house. It remains, however, to regret that we are not more worthy, for whom you and others have done thus much.

The state of the roads and the weather during the winter and part of the spring caused some inconvenience to our people about attending meetings, though but slight interruption to our worship. As our meeting-house draws towards its completion, we are all sensible of a new impulse; and several individuals have manifested a desire to become communicants. Our communion-seasons recur at intervals of one month, and are pleasant and refreshing to us all. Instances of liberality have occurred, in those having been partakers with us, that belong to Orthodox Churches.

With earnest prayers and endeavors, that the Gospel may be extended through our instrumentality, I remain your friend and brother,

W. P. H.

——, *N. Y., August 7th*, 1841.

Dear Sir,—When I left Massachusetts for this place I did not expect to preach here so long; but the opinion of our friends was that my services would be of benefit to the cause. By the earnest solicitation of the leading members of the Society I have consented to remain till the 16th inst.

Our friends here have much opposition and bigotry to encounter. I thought I knew something of the spirit of orthodoxy—but never before have I witnessed so much bitterness and exclusiveness as is here developed. They refuse their churches to us, at times when they do not use them themselves. A respectful notice that there would be Unitarian preaching last Sunday, was refused to be given by the Presbyterian Clergymen. This quasi persecution, together with the enlightened zeal of our friends, will unquestionably result in the establishment of a respectable and prosperous Unitarian Society. The very means which they use to defeat, will most assuredly tend to increase and aid the good cause. They need the sympathy and aid of the friends of Unitarian Christianity. Their new house (which is a beautiful one) is in rapid progress towards completion. A good preacher must be found, and then, by the blessing of God, the truth will prevail and great good result.

Your friend and brother, ——.

For the Register and Observer.

WHAT IS WANTING?

We will tell you what we want. Call it, if you please, SUNDAY SCHOOL MESSENGER. We wish to have it published monthly, in a duodecimo form, stitched with a cover, and furnished to subscribers for *Fifty Cents* a year.

We wish to have the work principally devoted to the diffusion of information relative to Sunday Schools, to the Missionary Cause as it respects our denomination, and the pure doctrines of the Gospel. We wish to have all long, heavy articles excluded. We wish to have the style of the work plain, forcible, interesting, and adapted to youthful minds.

Such a publication is *greatly needed* in our denomination. It would not interfere with any work now published. It would be supported we believe. We do not wish to have it a money making concern; and the price should not, on any account, be higher than we have named; if it were higher, the very object of the work would be defeated. It is desirable that such a work go into the hands of every Sunday School teacher and scholar, connected with Unitarian Societies. Could the publisher of the Register and Observer be persuaded to print the work, the pecuniary concerns of it might be easily managed. Will not the Officers of the Sunday School Society, its associate agents, or some other persons, or person, move in this business?

'NEW ENGLAND PURITAN'—ORTHODOX FAIRNESS.

We had occasion to state in the Register, two or three weeks ago, for the purpose of correcting an error which had found its way into another paper, that during one of the sessions of the Ecclesiastical Council in the case of Rev. Mr Pierpont, a witness, by the name of Redman, in consequence of his saying, in answer to a member of the Council who asked him if he believed in a God,—'the gentleman must first explain what he means by a God,' was peremptorily withdrawn from the stand by the Counsel for the party that had introduced him.

And what, reader, do you think is the comment which the 'Puritan,' an orthodox paper recently established in Boston, and managed by three reverend divines, makes on this? Imagine all perverse things, and then say if any one of them equals the following, which we quote from the last number of that Journal: 'So it seems that UNITARIANS have advanced so far, that they cannot say they believe in a God, unless they can have the word defined.' Bold must be the editor who wrote this, if he can, for some time to come, look honest men in the face without a blush.

We are sorry to feel obliged to add, that what we have cited above is a tolerably fair specimen of the misrepresentations, by which the 'New England Puritan,' has sought of late to quicken and perpetuate unfavorable prejudices against Liberal Christians in the minds of its distant readers. No wonder that, in this community, where such instances of sectarian iniquity so often occur, shrewd laymen should be in the habit of desiring some better security for correct morals than a zeal for orthodoxy.

And now that we are on this subject, we cannot help quoting a pertinent remark from a letter written in this city, by an orthodox gentleman, 'E. R. Tyler,' and inserted in the 'Congregational Connecticut Observer,' for July 23; in which, speaking of the means of converting Unitarians, he says that the 'first' thing requisite to this end, is 'a reformation of orthodox Christians;' and adds: 'The state of morals among a large class of Unitarians is worthy of all praise, and contrasts painfully in many instances, though I trust not in the whole, with the conduct of some orthodox professors of religion, particularly in their business transactions. The over-reaching, the shuffling, the violation of engagements, on the part of such men, is the chief external obstacle to the extension of evangelical religion,' &c. Had he included the Jesuitical practices of certain editors of religious newspapers, his statements would have contained somewhat more of truth.

COMFORT EVEN FOR 'SOME UNITARIANS.'

The Rev. Nehemiah Adams, Pastor of the Essex Street Church, in the city of Boston, has caused to be published in several papers, and also in a pamphlet, two declarations of infinite moment, to wit; 1. '*I believe that* SOME *who call themselves Unitarians, and whose religious associations are all with Unitarians, will be saved.*' ! ! !

2. *I can go even farther than this I believe that* SOME *professedly Unitarian Ministers may be* CONVERTED MEN, *and* TRUE *believers in Christ.*' ! ! !

The extremely comfortable feelings which this proclamation, considering the authority that issued it, must awaken in the breasts of 'some' Unitarian Christians, it would be difficult, by means of language, to express; indeed, it may be doubted whether any way has been or will be provided for the full utterance of them, in this world.

AMERICAN UNITARIAN ASSOCIATION.

Auxiliaries to the A. U. A. have been formed in the following places:

Second Society in Brooklyn, N. Y., A. R. Frothingham, Esq., Agent.

Bedford, Mr Chas. Spalding, Agent.

Duxbury, Rev. Josiah Moore, Agent.

Gloucester, Mr Chas. Smith 3d, Agent.

OBITUARY.

For the Register and Observer.

MRS. ELIZABETH MARIA ANDREWS.

In Framingham, 4th inst. at the residence of Dr. E. A. Holyoke, Mrs Elizabeth Maria, wife of Joseph Andrews, Esq., of Salem, and eldest daughter of the late Joseph Sprague, Esq., 31.

The anouncement of this death struck us, not with surprise—for it was expected; not with grief, though she was a friend; but with a certain feeling of *unreality*, we do not know by what other word to express it. The subject of it was one of those who seem *not* 'born to die,' whom we cannot associate with the images which the thought of death calls up. The narrow coffin and the damp, dark grave seemed not made for her. The thought of her was mingled with the things of life, with the circle of friends, with kind words and offices of sympathy, with glad spirits, with the fresh air and bright skies.

And it is ever the case that we find it difficult to associate the idea of death, with those who, in the fulness of life, are yet peculiarly prepared to die. They adorn life, and it seems that death should spare them. They are sweet flowers, planted in life's borders, and it seems that their beautiful heads should not be bowed in the dust. They seem peculiarly made to live, to be happy and to make others happy, and we cannot bring home to us the thought that they have gone down to darkness and silence. Nor need we think thus. They have not died even from the earth. Only their names have left us. Their memory is fresh in many hearts that keep beating on with life's hopes and fears. All that was best of them lives in its influences; as flowers spring up when the turf has grown green over their bodies—Above all, decay has no power to touch that which we loved in them. They *still live*. They have indeed left our circle, but it was to join a brighter one. The farewell that they have spoken to us is changed for a welcome from lips that have no touch of mortality. They have left behind only the troubles by which they were surrounded, and life, real life, has just begun to them. A life for which this world is but the birth-place and cradle.

She, whose departure we are noticing, was one to call up such thoughts as these. But it is no part of our purpose to enlarge upon the character of one who was little known out of the circle of her immediate friends. That circle was, indeed, large, but it needs not to be reminded of her excellencies and virtues. All, who knew her well, will bear witness that her life embodied much of the Christian Spirit. It was adorned with those peculiar graces which the religion of Jesus calls forth from a woman's heart. Gentleness in her was sweetly mingled with a determination that shrunk from no duty—tender sensibility with a sustaining fortitude. The lovely traits of her character were the regard of those who knew her, as her virtues had secured their esteem.

Beautiful as were the ministrations of her life, her death was yet more touchingly beautiful. Called from the midst of life's duties and enjoyments, with much to live for, and surrounded by those who looked to her for counsel and sympathy, she heard the call without a fear or a murmur. She seemed to have no will of her own. The Divine will was her will. She gave herself up to it with the most childlike trust, and at last fell asleep in it calmly as an infant in its mother's folding arms.

Of such a life only happy remembrances are to be cherished. For such a death no tears of bitterness are to be shed.

PHILIP AUGUSTUS WHITTEMORE.

Died, in West Cambridge, July 29th, Philip Augustus, eldest son of Mr Philip Whittemore, aged 21 years.

How truly and fervently this young man was loved, appeared when all hearts swelled and every eye was dimmed at his early funeral. When we remember his exuberant life, his keen eye, his youthful strength and beauty, and know that he yet could die, we feel that it is indeed true that *all* flesh is as the flower of grass. I may not dwell upon his numerous virtues. But they might well be exhibited with the garments that Dorcas had made. His manly principles and conduct gave joy and support to his father's household. His sweet temperament had not one particle of bitterness or alloy. His soul was like the sunshine of a cloudless day in June—it beamed light and gladness everywhere. And did God give him to his multitude of relatives and friends, and permit them to twine their heart's best love around him, merely that he might snatch him away and mock them, and break their hearts forever? O no! To us, his death is an earnest of the immortal life.

Go, then, bright spirit; thou art too good for earth-born toil! Doubtless God hath nobler work for thee to do. He hath called thee home to him and heaven. And when our moral toils are ended with God's blessing we will join thee and shine with eternal spirits there.

Earth wept—her harp with curious wonder made,
Remorseless Death in shattered fragments laid.
Her costly temple, reft its fearful trust,
Deep mouldered in the slumbering dust.
But hark! what is that song of angel sound?
Joy! joy! in heaven a soul is found!

EDWARD THAXTER, ESQ.

The decease of Mr. Thaxter, after an illness of a few weeks, which was not considered dangerous until within a few days, causes a sudden and serious loss to this community. Connected as he was with society, we can scarcely name an individual, the deprivation of whose services will be more deeply felt. In his various relations—to a young, and now orphan family—to several institutions whose financial affairs were confined chiefly to his management—and to many individuals who committed their important interests to his control, reposing perfect and merited confidence in his integrity in executing these various trusts, he so discharged the many duties which devolved on him, as to render himself a very valuable member of the community in which he resided. Upright in his dealings, careful and faithful in executing his engagements, skilful and discreet in performing services for those who had, and also for those who had not claims upon his friendly counsel, we apprehend that the value of his character will be more highly estimated as the difficulty becomes apparent to fill the places which he so acceptably filled. He was a faithful friend, a calm and discreet adviser, an exemplary citizen, an affectionate parent, and a steady supporter of the best institutions of society.—*Hingham Pat.*

MARY ELIZABETH PETTES.

'——The beauty but whose dawn
Ye saw on earth, it has not gone
To perish like earth's flowers;
A sweeter incense now it yields;
'Tis op'ning now, in fairer fields,
Above this world of ours.'

When we see a fair being removed from us by death, in the bright morning of her days, thus shadowing the fondest expectations of friends, though comparatively a stranger to us, we pause, and think of the vanity of human hopes, of the slight tenure of our own earthly existence; and our hearts are saddened for a while; but soon—too soon, we turn again to the world and its transitory pleasures, and forget that 'our days are as grass.' But when such an one is singled out from among the number of our loved, and justly loved, friends—when we behold the almost idolized object of affection removed from the sight of her parents—when we gaze upon the cold, inanimate clay of the late graceful and beautiful frame—when we behold the seal of death upon those lips which have uttered to us such sweet sounds—when we feel the void of separation from her whom we have long known and loved—then, indeed, our hearts are full; we are deeply afflicted;—then, we see—we feel, with a strength and freshness we have seldom known, the power of Him, 'in whose hands our breath is.' At such a time, a solemn and pervading sense of our own frailty, takes possession of the mind—we feel our own insufficiency—we need consolation—and we can find it only by resting on the 'Rock of Ages.'

Within the past week, such an one has been called from us;—a fragile, but lovely flower, has been cut down here, to be transplanted to a more congenial clime—Mary Elizabeth Pettes, aged 18—daughter of John Pettes, Esq., of Windsor—the eldest of two daughters, who, by her uncommonly amiable disposition, and mildness and purity of character, rendered herself a peculiarly cherished object of parental love—the joy of her brothers—the beloved companion of many friends. With a perfectly artless, unaffected manner, she was naturally delicate and retiring, and in conversation required rather to be called out than ever to take the lead;—but ever affable, so as to create the wish in strangers for better acquaintance.

She had never made a public profession of religion, but was a regular attendant upon the divine services, while permitted a pastor's care. She was strictly conscientious, with a nice sense of propriety;—and truly feminine in all her deportment;—a dutiful and affectionate daughter—a disinterested and fond sister—a kind and sincere friend. Charity was one of her peculiar graces;—in an intimate friendship of several years, I never remember to have heard her even repeat a tale of scandal. Through a severe illness and gradual decline of several months, she was perfectly patient;—never was a murmur heard to escape her lips, by her fond and devoted mother, whose place has been steadily by her side; and when in the hour of death, her dread of strangling caused her to say, 'Do help me, mother,' and that deeply tried parent—now feeling her own insufficiency to aid—replied, 'My daughter, I have done *all* that I can; you must put your trust in God.'—she meekly answered, 'I do;' and this trust alone could have borne her easily through that dark valley, from whence we trust she has now admitted to those bright and glorious mansions, the abode of the 'pure in heart,' and is now one of the angelic band, hymning the praises of her Redeemer and her God. May we dwell upon her lovely character, whose delicacy of constitution and temperament could have illy endured the storms and chills of life. May we imitate her many virtues; and although we can no longer see her, yet may her voice still be heard, in soft tones, warning her young friends never to trust to health—to beauty, or to affection, to spare them from the hand of the angel of death; for they are of no avail;—but bidding them to have their 'lamps trimmed and burning,' 'for in such an hour as they think not, the Son of man cometh.' B.

Hartford, Vt., July 22, 1841.

INTELLIGENCE.

Common Schools.—In some remarks on the New York controversy with the Catholics about the School Fund, the editor of the Boston Times very justly says;—

'We regard the common schools as beyond all comparison the most important institutions in the country. We would have every thing beside razed to the ground before the schools were invaded; and therefore we think the attempt of the Roman Catholics, in all the States, to destroy the school system, (for, of course, if one sect withdraws its support from it, other sects will do so likewise, and in the end the entire system will be destroyed,) as the most dangerous to intelligence and to freedom of religion, of any that have ever been made in America. None so richly deserve the name and the punishment of traitors as the enemies of our common school system; no attempts should meet with such prompt and universal rebuke from the press, as those directed against this palladium of liberty.'

The Dayspring.—The American Board of Commissioners for Foreign Missions has published a specimen number of a small newspaper, which, if it should meet encouragement will be followed by other numbers, issued once a month. The object is, 'the wider dissemination of intelligence relating to Pagan and other unevangelized nations, and to the progress of Christian knowledge and piety among them; to awaken a deeper interest among all true Christians and philanthropists in the speedy and universal prevalence of the Gospel.'

Dartmouth College.—The Commencement at Dartmouth College was celebrated on Thursday, July 29. On Tuesday, before Commencement, Dr. Cogswell was inaugurated as Professor of History and National Education, and delivered an inaugural discourse. We do not find any explanation of the duties of a Professor of a National Education. On Wednesday discourses were delivered before the Phi Beta Kappa and other literary societies, by Professor Lewis, of New York University, Rev. Mr. Condit, of Portland, and Rev. Dr. Cox, of Brooklyn, N. Y.—The performances of Commencement day were well received, by a large audience. Sixty three graduates received the degree of A. B., in course. The degree of LL. D. was conferred on Frederic Hall, of Washington, and Jared Sparks, Professor of History in Harvard University.—*Advertiser.*

The commencement at Washington College, Hartford, was held on Thursday last, in the large and beautiful Episcopal church, which was quite crowded by an attentive audience. The exercises of the candidates for the degree A. B. were in general very well written, and, with a few exceptions, well delivered—The degree of A. B. was conferred on 16 members of the late senior class; that of A. M. on a considerable number; and the honorary degree of D. D. on the Rev. Alfred Lee, Bishop elect of Delaware. On Wednesday afternoon there was an oration before the Association of Alumni of the College, by Rev. Horatio Potter, D. D. of Albany, and a poem by Rev. Mr. Clynch of South Boston.—*Adv.*

Greenough's Statue of Washington.—The ship Sea arrived at the Navy Yard on Friday evening, from Leghorn, bringing Greenough's far famed statue of the father of his country. It is said to be a magnificent work of art, imparting to the subject as much of grace, dignity and sublimity as was possible to conceive. It is destined to take the place of Jefferson's statue in the Rotunda of the Capitol. It is of such a clossal size that it will probably become necessary to remove a portion of the wall of the Capitol to introduce it. The statue of Jefferson, which Congress declined accepting, will be removed, we understand, to the yard in front of the President's House. —*Washington Madisonian.*

Education.—The friends of Primary Education in the northwestern counties of Virginia are endeavoring to get together a convention for the purpose of taking measures to introduce a general system of education in the State.

A Novel Ceremony.—We neglected to mention last week, says the Warsaw, (Ill.) Signal, that a revolutionary soldier was baptized at Nauvoo, on the 4th inst., by one of the Elders, for Gen. Washington; another old soldier was baptized at the same time, for Gen. Harrison.—The doctrine of the Mormons appears to be, that those who are living must be baptized by one having authority from Joe Smith, or go to hell; but those who are already dead, may be brought out of torment, by a friend or relation receiving the baptismal rite in their behalf. The nation may rejoice, therefore, that the illustrious patriots above named are now taken from the possession of the Prince of Darkness, and admitted into the fellowship of the Saints!

Facts in regard to the Census.—The Editor of the Cincinnati Chronicle has been examining the six returns of the census, taken at intervals of ten years each, since the adoption of the Constitution. The investigations show some curious facts:—

'1. The population of the United States increased exactly 34 per cent. each ten years, which doubles it every twenty-four years. The law is so uniform and permanent, that when applied to the population of 1790, and brought down to the present time, it produces nearly the very same result as shown by the census of 1840. And thus we may tell with great accuracy what will be the census of 1850. It will be nearly twenty-three millions.

2. But though this is the aggregate result, it is by no means true of each particular part of the country; for New England increases at the rate of 15 per cent. each ten years, while the North Western States increase 100 per cent. in that period.

3. The slave population at one time increased at 30 per cent. but now at less than 25 per cent. The free population, however, increases at the rate of 36 per cent. At this rate, therefore, the difference between the free and slave population is constantly increasing.

4. Another fact is, that the colored population increase just in proportion to the distance south, and that slavery is certainly and rapidly decreasing in the States bordering on the free States.

This state of things continued, would in half a century, concentrate the black population of the United States on the Gulf of Mexico, and the adjacent States on the Southern Atlantic.

Death of William H. Simmons. It is with feelings of heavy sorrow that we announce the death of WILLIAM H. SIMMONS, Esq., son of Justice SIMMONS, of this city, who died at his father's residence yesterday morning. Mr. S. had but recently returned from Havana, where he passed the winter, and took the disease which caused his death from a destitute passenger whom he attended during a severe sickness on the voyage home. Mr. Simmons was known to the community generally, as a popular lecturer on modern literature—to this subject his cultivated mind, refined taste, elevated talents and superior eloquence, imparted an interest which attracted immense audiences to listen to him, from whom he received the most enthusiastic commendation. But it was as a husband—a son—a brother—a friend, that this true excellence appeared. A cheerful disposition, a confiding and affectionate heart, and a great versatility of talent, rendered him beloved and admired by all who knew him. To his relatives and intimate friends his loss is irreparable, and his decease will be keenly felt even by his casual acquaintance.—*Post.*

The Public Lands.—We learn from the Madisonian, that the estimated quantity of public land unsold and now subject to private entry is 118,173,441 acres. The estimated quantity, surveyed and unsurveyed, not offered at public sale, is 103,416,863 acres. The quantity which has been sold is 86,708,724 acres, for which purchasers have paid $121,113,435. The quantity granted to each State and Territory, exclusive of the 16th section, has been 3,826,836 acres. The quantity reserved from sale, exclusive of the 16th section, has been 837,589 acres. The estimated quantity of public land to which the Indian title has not been extinguished in the States and Territories, is 735,915,699.—*Worcester Ægis.*

Dimes and Half Dimes.—Frequent notices have appeared in the papers respecting counterfeit dimes and half dimes said to be in circulation, and it is stated that they may be known by having the figure of Liberty without the circle of stars. We learn, from the best authority, that the test is not conclusive, and that the supposed counterfeits are probably genuine coins. The figure of Liberty was introduced upon the dimes and half dimes in 1836, but the circle of stars did not appear till 1838. Half the quarter dollars bearing the figure of Liberty, were first coined in 1838, but none were ever issued without the stars.—*National Intelligencer.*

Bunker Hill Monument. This magnificent structure has now reached the height of *one hundred and twenty feet*, and is still to be raised one hundred feet higher. The work has been going on for about ten weeks, and fifteen courses of stone have been laid in that time, being at the rate of three courses in two weeks. The last two courses we believe, have been laid in one week. The curious begin to inquire how the top stone is to be raised and put on? And the prudent ask whether it is to be furnished with lightning rods? [*Bunker Hill Aurora.*

Religious contributions in India.—Mr Allen missionary to the Mahrattas in Bombay, gives an account of the anniversaries of seven religious and benevolent societies there whose contributions amount annually to more than $80,000. We are told also, that similar associations equally active and efficient exist at Calcutta, Madras, Java, Colombo, and other places. This is principally done, by British residents. A state of things highly encouraging to those engaged in Missionary efforts, as it gives evidence of a conviction, on the part of these residents, of favorable results from missionary labors. The societies alluded to are not merely for the support of missions, but for the dissemination of the Bible and of tracts, and for the improvement of seamen, &c.

Russia.—We learn, by late foreign papers, that the Russian contest in Circassia, had been kept up with great vigor to the latest dates. The following is from the Augsburg Gazette of 7th July.

"The victory which the Russians obtained lately in Circassia cost them a prodigious loss of life, the mountaineers having opposed a most determined resistance. The Russians finally remained masters of the field in consequence of having brought forward fresh troops, but the victory did not produce a favorable impression upon the army, who perceived that the sacrifices made were not compensated by the advantages obtained.'

Amidst the regret and pain which a consideration of this shocking loss of life occasions there is one cheering circumstance. It is the fact stated that this '*Victory* did not produce a favorable impression upon the army.' It cost, as they felt, and had distressing cause to feel—it cost too much blood 'for the advantages obtained'—too much excruciating pain and misery of the wounded and dying; too many tears and wailings of the bereaved—too many broken and disconsolate hearts of widowhood and orphanage. It was not a popular victory with those who won it. Even the Russian soldiers,—as every friend of liberty and humanity must rejoice to learn,—even the Russian soldiers,—those crushed and degraded tools of the autocrat's unbridled and insatiable ambition,—are beginning to criticise and pass judgment on the measures of their Sovereign. A bright and cheering indication this, that the period is rapidly coming when this down-trodden, long-enslaved people will assert their rights as men. When their rulers will have to ask their permission, before they can use them up at pleasure, in battle—in useless, inhuman and deathly contest with their unoffending fellow beings.

Turkish Empire.—The Augsburg Gazette of July 8th, says;—

'Russia is concentrating considerable forces in Bessarabia. Military men are of opinion that the Turkish empire is about to fall to pieces, and the Boyards of Moldavia and Wallachia look upon Russia as the natural heir to their country. They however, expect that an independent kingdom will be formed, of which the Duke of Leuchtenberg will be appointed the chief. If their conjectures be well founded, the East, notwithstanding all the protocols, will become the theatre of important revolutions.'

Trade in England.—A London paper of July 8th says there is at present a great depression of trade. He proceeds thus;—

'The decrease in the Custom Revenues of £856,991 within the year, notwithstanding an increase of five per cent. shows too plainly that the trade of England is in a state of decay; and that the distress prevailing in the manufacturing districts must become still more general and alarming, unless means be adopted to replenish the springs of our productive industry so as to increase consumption, by giving cheap food and better wages to the working classes.'

To take ink out of linen.—Take a piece of mould candle, or common candle will do nearly as well, melt it and dip the spotted part of the linen into the melted tallow. It may then be washed, and the spots will disappear without injuring the linen. The ladies need'nt grumble with their husbands any longer when they come from the counting house with 'inky bosoms.'

*** The Treasurer of the Evangelical Missionary Society has received the sums of 34 dollars from Providence, and of 143 dollars 38 cents from New Bedford.

The Handel and Haydn Society of Boston in order to meet the wants of the musical public, and more fully to carry out the leading object of the Institution, namely, *a general and practical knowledge of the Art of Music*, have established an annual course of Musical instruction, to be held at the *Melodeon* in Boston, during the sessions of the '*National Musical Association.*'

This course of instruction, designed especially for persons desirous of qualifying themselves to become Teachers of Music will commence on Tuesday 27th August at 10 o'clock A. M. and will be continued for about ten successive days, under professors Geo. J. Webb, J. T. Warner, and H. W. Greatorex, as follows—

1. Daily Lectures on Elementary Instruction in Vocal Music.
2. Lectures on Forming and Training the Voice.
3. Instruction in the several departments of Church Music, including Psalmody, Chanting and Chorus Singing.
4. Instruction in Glee Singing.
5. Instruction in Solo Singing.
6. Lectures on Musical Taste.
7. Daily Lectures on Thorough Bass.
8. Instruction on the Violin, Violincello, Flute &c. by Mr John Ostinelli, and other approved Teachers.
9. Lecture on the Piano-forte.
10. Lecture on the Organ.
11. Lecture on the Use of Musical Instruments.
12. Lecture on the 'Profession of Music,' and 'Music the Language of Feeling,' by Mr T. B. Hayward.
13. Performance of Handel's Oratorio of the 'Messiah,' and Chevalier Newkomm's Oratorio of 'Mount Sinai' with full orchestra of the 'Handel and Haydn Society' to which the members of this class and of the National Musical Convention will have free admission.

Terms.—Tickets to the whole course, except Nos. 7 & 8, $5 00, for a gentleman, with privilege of introducing a lady, and of free admission for future years. For a lady alone $2 50. Extra for No. 7, $2 50.

Tickets at JENKS & PALMER, 131 Washington street, and BRADBURY & SODEN, No 10 School street.

jy 17 3t

MARRIAGES.

In this city, Aug. 4, by Rev. Mr Young, Mr Charles Larkin to Miss Susan Heath, daughter of Benjamin Rich, Esq.

In Hingham, Mr Joseph D. Farren to Miss Susan B. Hersey.

In Charlestown, Mass., Mr James C. Peverley, of Charlestown, N. H., to Miss Almira, daughter of James Walker, Esq.

In Salem, Aug. 5, by Rev. Dr Flint, Mr Francis Gardner, merchant, of this city, to Miss Lydia M. Brown, of S.

In Portsmouth, by Rev. Mr Peabody, Horace Morison, President of Baltimore College, Maryland, to Mary Elizabeth, daughter of Samuel Lord, Esq.

In Portsmouth, by Elder T. F. Barry, Mr James C. Crosby, to Miss Olive Ann, only daughter of the late William Grover.

In Newport, R. I. 4th inst, by Rev. Mr Vinton, James Dana of Charlestown, Counsellor at Law, to Miss Margaret Lance, second daughter of Col. L. Fowler of N.

DEATHS.

In this city, on Wednesday last, William H. Simmons, Esq.

In this city, 8th inst, Benjamin, youngest child of Willard W. and Elizabeth H. Codman, 18 months.

In this city, 4th inst, Mrs Margaret H. Prescott, 66, wife of Samual Jackson Prescott, Esq.

In Framingham, 4th inst, at the residence of Dr E. A. Holyoke, Mrs Elizabeth Maria, wife of Joseph Andrews, Esq. of Salem, 31.

In Reading, Mr Amos Parker, 75. He fell from a load of hay going into his barn, and expired instantly.

In Haverhill, while on a visit among her friends, Mrs Lydia, widow of the late Mr John Boardman, of Newburyport, 76.

In Springfield, 6th inst, Robert Emery Esq., 67.

In Worcester, 3d inst, Lucy Hill Everett, 24, daughter of Oliver Everett, Esq. of West Needham, Mass.

Died in Charlemont, Aug. 2d, of consumption, Mr Levi Hawks. Mr Hawks was a firm Unitarian and in his last hours declares that he needed no other assurance of hope than that which our simple faith affords. He bore a long sickness with exemplary patience, resigned to its inevitable result, and died humbly trusting in the Lord Jesus Christ. He has left a widow and four children to mourn (but 'not as those who have no hope,') his departure in the midst of his days.

In Keene, N. H., Aug. 3d, Mr Nathaniel Dana, Cashier of the Cheshire Bank, 61.

In New York City, August 7, Miss Fanny Smith, daughter of Mr Justin Smith of Northampton, 25.

Died in Griggsville, Ill., 9th ult., Theodore, youngest child of Mr Jason D. Battles, late of Boston, 11 months.

Sure, to the mansions of the blest,
When infant innocence ascends,
Some angel, brighter than the rest,
The spotless spirit's flight attends.

There, at the Almighty Father's hand,
Nearest the throne of living light,
The choirs of infant seraphs stand,
And dazzling shine where all are bright.

Oh! think the darling of your love,
Divested of this earthly clod,
Amid innumbered saints above,
Basks in the bosom of its God.

ENGLISH BOOKS per steamer Acadia, just received and for sale at TICKNOR'S, corner of Washington and School streets.—A Treatise on Pyrolosis Idiopathica, or Water Brash, as contrasted with certain forms of indigestion and of organic lesions of the abdominal organs, together with the remedies, dietetic and medicinal, by Thomas West, M. D.—The Art of Drawing or Painting simplified, in a series of examples of parts of the human figure, with the most approved method of miniature painting, &c. &c., the whole illustrated with 20 plates, by G. F. Phillips—Researches on Operative Midwifery, &c. &c., by Dr Churchill—A Practical Treatise on the new operation of lateral curvature of the spine, by G. B. Child, M. R. C. S.—Haig's Tables for calculating the profit per cent. on the cost of all goods—The Poetical Works of James Montgomery, in 4 vols, a new and beautiful edition just issued by Langman & Co—Illustrations of Electrotype intended as an accompaniment to Smees' Elements of the Art of Working in Metals by the Galvanic fluids—The Medical Portrait Gallery, vols 3 and 4—Brodie on the Joints—Dickson on the Digestive Organs—Wilson's Practical and Surgical Anatomy—Mansell and Evans on Children—Connoly on Insanity—Pagans on Medical Jurisprudence—Parkin on Gout—Pratt's Drawings of Genius—Environs of London—Tales and Anecdotes for Children,—by Dr Miechelson—Jahr's Homœopathic Medicine—Quin's do Pharmacop., &c. &c. aug 15

NEW VOL. OF CORRESPONDENCE.—Just received and for sale at TICKNOR'S, corner of Washington and School streets, Journal and Correspondence of Miss Adams, daughter of John Adams, second President of the United States, written in France and England, in 1785. Edited by her daughter. aug 15

PIERPONT'S POETICAL WORKS. — The Airs of Palestine and other Poems, by John Pierpont—new edition, prepared by the Author. 12mo.

Published by JAMES MUNROE & CO., 134 Washington street. a 14

THE POETRY OF FLOWERS AND FLOWERS OF POETRY; to which are added a simple Treatise on Botany, with Familiar Examples and a copious Floral Dictionary. Edited by Frances S. Osgood. 12mo, beautifully illustrated by 13 colored engravings.

Just published; for sale by JAMES MUNROE & Co. 134 Washington street. a 14

BURNAP'S LECTURES.—Lectures on the Sphere and Duties of Woman, &c., by Rev. Geo. W. Burnap. 1 vol 12mo.

'A venerable matron, whose opinion is an authority among all who know her, assures us that this is one of the best works of the myriad published under similar titles, which she has read. It has been much praised also by the best critical journals.'—Boston Notion. a 14

RECENTLY published by JAMES MUNROE & CO.,—

Sermons to Children, by F. W. P. Greenwood, D.D., Minister of King's Chapel, Boston. 12mo.

Last Days of the Savior, from the German of Olshausen, 12mo, 250 pages.

Confessions of an Inquiring Spirit, by Samuel Taylor Coleridge, edited from the Author's MS. by Henry Nelson Coleridge, 12mo

Mary Howitt's Tales for the People and their Children; new stereotype editions, embellished with beautiful steel engravings.

No. 1. Strive and Thrive.
No. 2. Hope On! Hope Ever!
No. 3. Sowing and Reaping.
No. 4. Who shall be Greatest?

Memoir of Nathaniel Bowditch, prepared for the Young—printed for the Warren Street Chapel, 12mo, 158 pp.

Memoirs of James Jackson, jr., M. D., written by his Father, with extracts from his Letters, and Reminiscences of him by a Fellow Student. 12mo, 228 pages.

Home, by Miss Sedgwick, 15th edition.

German Romance; Specimens of its chief Authors; with Biographical and Critical Notices, by Thomas Carlyle, 2 vols 12mo.

Academical Lectures on the Jewish Scriptures and Antiquities, by John Gorham Palfrey, 2 vols 8vo.

Published by JAMES MUNROE & CO., 134 Washington street. a 14

NEW TRACT.—The Death of Christ, by Rev. Geo. G. Ingersoll, being Tract 168 of the A. U. A.

Just published by the Agents, J. MUNROE & CO., 134 Washington street. a 14

A TREATISE on the Theory and Practice of Landscape Gardening, adapted to North America; with a view to the improvement of Country residences, with remarks on Rural Architecture, illustrated by engravings. By A. I. Downing.

The Theory of Horticulture; or an attempt to explain the principal operations of Gardening upon Physiological Principles, by John Lindley; first American edition, with Notes &c, by A. I. Downing and A. Gray.

A Flora of North America, containing abridged descriptions of the known indigenous and naturalized Plants growing north of Mexico; arranged according to the Natural System, by John Torrey and Asa Gray. 8vo, vol 1.

Fresh supply of the above popular works this day received by JAMES MUNROE & CO., 134 Washington street. a 14

THE SOUTH BOSTON UNITARIAN ORDINATION.—This day published, the Report of Mr Parker's Sermon, by Messrs Fairchild, Driver and Dunham, together with the remarks upon that Report and Sermon, in the Boston Courier and other papers, the Correspondence between Messrs Fairchild and Lothrop, two Letters from the Rev Mr Driver, of South Boston, of original matter connected with the South Boston Unitarian Ordination, and most of the other communications which have been published in relation to the same subject.

As the public mind is deeply interested in this matter, we have thought that the community generally would be gratified to have it in their power to obtain, in a condensed and permanent form, all the most important communications which have appeared in different papers.

Just published and for sale at 133 1-2 Washington st., by SAXTON & PEIRCE. a 14

NEW PUBLICATIONS.—Letters from Abroad to Kindred at Home. By Miss C. M. Sedgwick.

Miss Adams' Journal and Correspondence, edited by her daughter.

Lives of eminent Literary and Scientific Men of Italy; by Mrs Shelley, Sir David Brewster, and others.

The Idler in France; by the Countess of Blessington.

The Life and Times of Red Jacket; by W. L. Stone.

The Life and Land of Burns. &c &c

For sale by

WM. CROSBY & CO.
a 14 118 Washington st.

DR DIX'S TREATISE ON SQUINTING.—WILLIAM CROSBY & CO. have lately published, A Treatise on Strabismus, or Squinting, and the new mode of Treatment. Illustrated by Engravings and Cases. By John H. Dix, M. D. M. M. S. S.

For sale at 118 Washington street. a 14

NORTHFIELD ACADEMY of Useful Knowledge. — This School is located in the valley of the Connecticut, 14 miles from Brattleboro' and 85 from Boston, between which places the stage passes daily. The fall term will commence on Tuesday, Sept. 7. Miss M. A. Willard, of Cambridge, will take charge of the female department and give lessons in Drawing. Pupils are received into the family of the Principal at $2,50 per week for tuition and board—including washing and lights—Parents and guardians are assured that those intrusted to the care of the teachers of this school will receive every necessary attention. P. ALLEN, Principal.

Northfield, Mass., Aug. 14, 1841.

THE NEW JREUSALEM MAGAZINE FOR AUGUST, 1841. Contents. Discourse from Luke, xxiv. 52—Coleridge's Views of Swedenborg—Home Education—Communication from Mr Hyde—Rev. John Hargrove—Letters of Rev. William Hill to Rev. John Hargrove—Intelligence from England—Intelligence, &c.—True Doctrine Derived from the Internal Sense of the Word—Extract from a Report recently made by the Church Committee to the Boston Society—Life of Emanuel Swedenborg—Subscriptions in aid of Dr Mafel—Resolve of Convention relating to the Diary of Swedenborg.

Published by OTIS CLAPP, No. 10 School st. a 7

NEW BOOKS.—Stephens's Central America—Life and Literary Memoirs of L. E. L.—Memoir of Margaret Davidson, by Irving—Best Hours of Life, by Richter—&c &c

Received by JOSEPH DOWE, 22 Court st. a7

R. E. DIXON, Dentist, No. 9 Winter Street. july 13

LADIES HALF GAITERS,—A large assortment of Ladies Fawn, Black and Plaid Half Gaiters this day finished and for sale at the low price of $1 50 per pair at T. H. BELL'S, 155 Washington street, opposite the Old South Church. 3wis jy 24

FRENCH SHOES —A fine assortment may be found at the lowest market prices at T. H. BELL'S, 155 Washington street, opposite the Old South Church. jy 24

MORAL CULTURE.—Spiritual Culture, Thoughts addressed to Parents and Teachers; by J. P. Greaves. Published by JOSEP

POETRY.

For the Register and Observer.

WHEN SHALL WE MEET AGAIN?

They 've passed from glen and bower away, the gentle and the free;
No longer on the moonlit strand their waving forms I see,
There comes no breath of other years to waft their music here,
No light from long-departed hours brings their fond image near.

When shall we meet again? When morn in rosy tints arrayed,
Breaks and dispels the lingering gloom of night's departing shade?
When soft the orient ray is borne upon the peaceful deep,
And silent stars no longer o'er the wave their vigil keep?

No, the sweet dawn of morning wakes the lark that soars on high,
To hail its gladsome coming, with its soft-toned minstrelsy,
But vain we seek to hear the voice whose echoing thrill hath passed,
Or catch the beaming glance of eyes that long since looked their last.

When shall we meet again? When eve its peaceful shadow spreads,
And Hermon's dew, from twilight skies, distils upon our heads?
When sunset clouds of Tyrian dye, float in the western heaven,
And dreams of brighter worlds than this, to our fond hearts are given?

No, the soft fall of evening, with its beauty and repose,
Brings not the gentle forms that once upon our vision rose;
The twilight calm, the sunset ray, the hour of holy thought,
Bring not the blithsome melody, with love and friendship fraught.

When shall we meet again? When sounds the trumpet's thrilling call,
That wakes for aye a slumbering world, no more in death to fall;
When gathered from the teeming earth, and from the deep blue sea,
They rise in triumph and in joy to immortality.

Then shall we meet again, no more by earth's commotion tossed,
Far from the heat of sultry suns, and winter's blighting frost;
Tranquil as flow of summer wave, freed from each thought of pain,
To part no more, to weep no more, then shall we meet again.

L. B. T.

MISCELLANEOUS.

For the Register and Observer.

THE EFFECTS OF THE SUNDAY SCHOOL ON ITS TEACHERS.

An Essay read at a meeting of Sunday School Teachers, by A. Carter.

It is unnecessary here and before you to institute a comparison between the value of moral and religious excellence and the ordinary blessings of life. Your observation and your experience must both have taught you that happiness dwells *within*, and not *around* the mind,—that it depends on the harmonious action of its powers and affections, and not on the external circumstances of wealth, or fame, or rank in life. These are but as drapery around the mind. Its health or its diseases lie deeper—dwell within itself. Do you not concur with the Poet when she says?—

Let wealth, let fame, those dazzling gifts of fate
Bless all the wayward sons of pomp and state—
Be mine the riches of a soul refined,
A heart benevolent and a spotless mind,
To Heaven's unerring will in humble hope resigned.

I would not undervalue the blessings of wealth or fame. I would speak of them as they are, as a means, an uncertain means indeed, of happiness,—a happiness. however, which at best can be but transient. But the moral qualities, the refinement of soul, the benevolence of heart, the spotlessness of mind, and the humble resignation to the will of heaven, which fidelity in our office will secure to ourselves, and tend to confer on those whom we teach, constitute a treasure more worthy of our aspiration. The soul which possesses *them* is rich indeed. They constitute within it a heaven which the ordinary vicissitudes of life cannot destroy. They elevate it upon a throne of calm and enduring satisfaction and dignity against which the storms of life beat harmlessly and from which adversity cannot cast us down.

Such are the nature, the certainty, and the value of the effects or consequences of the enterprise in which we are engaged, as Sunday School instructers. The subject presents itself to us under three topics: we may view our office, first, in reference to its effects on the teacher; secondly, in reference to its effects on the scholar; thirdly, in reference to the more extended, equally certain, though less intense effects which, through the teacher and the scholar, it produces on those with whom they are associated in social and business life. The branch of the subject to which attention is asked this evening, is the first of these, namely, the effects of the Sunday school on the teacher. I invite you to a free and informal discussion of the effects of the teacher's office on his intellect—on his affections—on his tastes, reputation and happiness—or in other words, a discussion of the intellectual, moral, and social influences derived to the teacher from the performance of his appropriate duties.

And first, what effect does the assumption and discharge of the duties of his office have upon the intellect of the teacher? Does it dwarf his intellect,—or does it expand it?—or does it do neither? Does it introduce him to new means of intellectual culture, or does it exclude him from means he would otherwise enjoy—or does it do neither?

My answer would be, that in general it neither increases nor diminishes the means of intellectual culture, but that it places him under new and vastly increased motives to improve the means which are open alike to others and to himself. This point being important, I would illustrate it at length. Let us inquire what are the common, obvious, and effectual means of intellectual culture? They are—1st, The book of nature—2d, The Scriptures—3d, Human Nature as it discloses itself in our own minds and in the writings and history of mankind. The book of nature is open to all. Its ample pages, with all its gems of beauty and loveliness are impartially and with unbounded liberality laid open to the inspection and study of all. The Bible, with its record of the revelations of God to man—with its history more full of wonders than any offspring of the imagination of man—with its unrivalled poetry—with its incidents of personal history and experience as rich in romantic interest as any production of the most gifted human genius—with its sublime and elevated precepts—with its doctrines beyond the discovery of the human intellect—the Bible, with all this beautiful and wonderful variety of contents, is also laid open to all. Human nature, too, in all its illustrations of itself, in speech and act and writing, is a study open and free to all. Thus every great means of intellectual development is found to be free alike to all.

Let us next inquire, under what new motives the teacher's office places him, tending to incite him to a higher improvement of the means of mental culture.

We will suppose two individuals who are equal in respect to intellectual endowment and moral worth. We will suppose them both to be engaged in secular pursuits which demand most of their time. A. becomes a teacher—B. does not. One consequence will be that A, feeling that a new responsibility is resting on him, will contrive in various ways to find more leisure than B., and will give more time to the researches requires by his office than B. devotes to reading. Another consequence will be that his studies will be connected with and directed to a particular end, while those of B. will be miscellaneous and without plan or purpose. Again, the nature of the studies to which the attention of A. is directed is such as to lead him steadily on in the way of improvement, while those of B. are many of them profitless. A. knows the inquisitiveness of childhood, and how distinct his ideas must be to enable him to impart them. He knows that his opinions on difficult points of the lesson may be asked. Under a sense of his responsibleness he applies himself to the work of preparation with a fixed determination to become master of his lessons in all their parts and bearings, and to be ready and prepared to encounter the questionings of his class. When B. takes the sacred volume in hand, no particular subject, no particular portion of its contents, is in view. He turns over its pages, reading here a little and there a little. If he finds passages of doubtful meaning and difficult to understand, he passes on without exerting his faculties to settle the doubt or conquer the difficulty, as he would do if the responsibleness of an explanation was about to devolve on him.

The moment A. undertakes to teach, he learns the extent of his ignorance, the limit of his religious knowledge, and this gives direction and character to his subsequent researches. He finds that the vague ideas and opinions with which he has hitherto been contented will not now answer his purpose. They must be more clearly understood, and more accurately defined in his own mind, else he cannot impart them. The mists and clouds which have hung over and obscured his religious ideas must be dispelled. He is surprised in the commencement of his work to find how incomplete, vague, and mis-shapen his ideas upon religious subjects are. He is amazed when on first entering upon his duties as teacher he discovers that on this subject his ideas and opinions are indistinct, deformed, entangled, and fragmentary. This jumble of intellectual rubbish he must, as an indispensible pre-requisite to teaching, reduce to order. His ideas must be complete, substantial, tangible, real things to his mind before he can present them to others. And the work which he performs in bringing them into order, in marshalling them into shape so as to present them most effectually, is the best discipline to which his intellect could be subjected. And finally A. is called to one labor to which B. by the supposition of the case is not called—the labor of imparting his ideas and principles—of communicating them to others. This is a most admirable discipline of the intellect. In teaching them to others he makes them more clear to his own mind. Uttering them enlivens his own conceptions.

From a careful consideration of this subject I am led to believe that no work or enterprise could be devised which would be more eminently beneficial to the intellect (in respect to the energy, activity and discipline of its powers) than the work to which the office of teaching almost irresistibly impels it.

Let us look for a moment at the other side of this question; and consider in what way, if in any, the duties of his office can darken, enfeeble, or otherwise injure the intellect of the teacher.

It may be said perhaps that the books the teacher is induced to read, and the subjects to which he is required to give attention, are good and useful, but that in order to teach, it is necessary for him to be so thoroughly acquainted with them, and devote so much time to the study of them that he must of necessity neglect *others* which are nearly as good, and which, to say the least, are entitled to a share of his attention. It may be said to the teacher, that the books and subjects which engage his thoughts are beneficial, but that rather than devote to them all his leisure, it would be better were he to divide it between them and others; that if he is a person of limited leisure, the duties of his office confine his researches to too narrow a range of books, and of subjects of thought. In answer, it may be remarked, that the works and subjects to which the teacher's office direct his thoughts are admitted to be eminent in importance, and of course are entitled to their full share of attention. No one would maintain that *they* should be neglected in order that others might be studied. And if they are to be studied at all, they ought to be studied thoroughly, and till they are understood; and if they are studied thus thoroughly by the teacher, that is all that is necessary to him. And if after the discharge of his business and social duties the teacher has leisure only sufficient to enable him to perform with fidelity the work of preparation for his class from time to time; that leisure had far better be so applied, than to be distributed among so many works and subjects that he can be thorough in none. The great secret of improvement in this age of the multiplicity of books, is to select from the great mass such few as are worthy to be read with care, and thus to read them. I would have the teacher read with attention and care, and be sure that he master the subjects, and understand the matter he attempts to teach, even were such thoroughness to restrict his reading to the narrowest possible range—to the Bible alone. It is better to read one book well than to hurry and blunder through a dozen. It is better to be acquainted with but few subjects, and be master of those few, than to have a smattering of many and be superficial in them all. It is better to submit to the mortification of saying, *No*, when asked if you have read the last and newest book, than to fritter away one's leisure in perusing works of doubtful merit, and acquire injurious habits of rapid and careless reading.

If the teacher is an individual of large leisure, he is not restricted within narrow limits as to the books and inquiries to which he shall give his time. It is not true that the appropriate field of the teacher's labors is confined, and narrow. It is as wide as the universe. Wherever the word or the works of God are found, there may the teacher find his appropriate sphere. I would only caution him, if his leisure is limited, not to stroll over a wider field than he can thoroughly examine and understand.

The second division of the subject to which I would invite your attention is the moral effect of his office on the teacher. The feelings and affections constitute the basis of moral character, and the effect which his office is likely to produce on them is therefore the most important and the most interesting aspect in which it can be viewed. What then are its effects upon the feelings and affections of the teacher, and in what mode or through what means does it affect them?

It directs his thoughts and studies to moral and religious subjects—to questions of right and wrong. It directs his reading to moral and religious books. It creates within him a habit of looking upon the acts of individuals, the customs of society, the events of history, in a moral point of view. It brings his mind into more frequent and more intimate communion with the record of God's word; although, as has been already remarked, it does not exclude him from others. It calls his mind to a vigorous exercise of its best powers in the contemplation of the precepts and doctrines contained in the sacred writings, and of the exalted characters which they so eloquently describe. Such studies and contemplations are to the moral feelings what the warm sun and mild breezes and fertilizing showers of spring are to the germs of vegetation—awakening them to new growth and beauty. Such contemplations and studies appeal to the noblest sentiments and feelings of man's nature. They address themselves to those sentiments which most enrich and adorn human character, and awaken them to a vigor of action which gives them dominion over the life. By them conscience is made to assume the authority for which heaven designed her, an authority to which all the other passions and powers and feelings of the mind owe implicit and unqualified obedience. A mind in which conscience does not act a controlling part is destitute of the brightest jewel which heaven has offered to its acquisition. Without the guidance and restraint of this power, accompanying and counselling the mind amid its temptations and labors, the character will inevitably be marked with occasional acts of injustice or sensuality.

It matters not what and how brilliant may have been the talents bestowed upon an individual, nor how extensive and well-improved may have been his means of mental culture; it matters not what title he bears or in what social position he is placed; his intellect may dazzle the civilized world—his accomplishments charm every beholder—millions may be swayed by his sceptre—he may be surrounded by a court and retinue ready to minister to his minutest wishes—he may live in a style of pomp and magnificence and in the enjoyment of every earthly gratification which opulence can purchase;—and yet, if among his powers of mind, among his brilliant endowments, conscience is not found, or is but a stinted and powerless existence there—he is a mean and despicable creature; and unworthy the name of man. He lacks man's noblest, his divine element of character. The smiles and praises which he may receive from his courtiers will be deceptive and hypocritical, for in a life uncontrolled by conscience there will have been nothing suited to inspire affection or to merit praise. Every manifestation of these by those around him therefore will be forced, hollow and unnatural. There will be times, too, when the facilities of enjoyment by which he is environed, and the bustle and activity of which he forms the centre, will fail to engage his thoughts and to occupy his attention—when his thoughts must turn inward upon himself and backward upon his life, when the images of those on whose rights he has trampled will be fearfully present to his mind—or when his ill-gotten power will seem frightfully insecure. There will be periods when the recollection of moral delinquencies, which an efficient conscience would have prevented but which nothing else can prevent, will haunt him by night, and destroy his peace by day, and when his crown will seem but a 'gilded perturbation,' and 'all the uses of this world to be weary, stale, flat and unprofitable.'

Conscience is our safest counsellor and best friend. She is the only guard within us in whose protection we can safely trust—the only unerring dictator in life's affairs. Her course is direct and always heavenward. She throws a charm over the life of the most obscure individual to which regal splendors are not to be compared. The character which her kindly influence has fashioned is truly beautiful. No matter how humble the sphere in which it has been formed, or how lowly may be its walk, its fair proportions captivate the imagination. And if it fills high station and acts conspicuously it will win public esteem, and become the theme of song and of story. Multitudes will delight to eulogize its virtues, and the marble and the granite will speak of them to succeeding generations.

It was conscience, I think, which shaped and guided the mind of Washington. By her his commanding talents and brilliant endowments were so exquisitely moulded, that in their outward manifestation they have charmed the civilized world. She infused into his conduct that beauty and excellence which have enshrined him in the affections of mankind. She guided him in that patriotic career which even the politicians of later times, sharply as it rebukes themselves, and their selfish scrambles at the fountains of political power, cannot but admire.

The memory of the painter and sculptor is cherished with love and gratitude for the expressions of beauty and sublimity which they in their works of art have bequeathed to mankind. How much more shall that of Washington be revered for the exalted conceptions of beauty of character, which he has left us in his life. His character was formed amidst the stormy trials of the revolution, and the sharp party dissensions of the period immediately succeeding, and constitutes a picture of humanity which neither the chisel nor the pencil can surpass. His acts were in a sphere so conspicuous, and are so inseparably blended and interwoven with the history of his country and of freedom, that the character which they formed and indicated is a public possession. It is a legacy to mankind, which, unlike the miser's bequest, is sure to be useful, and whose worth cannot be estimated. How shall we over estimate the worth of that element in human nature which could produce such results? and how sufficiently esteem an office, the legitimate tendency of whose duties is to enthrone that element in the minds of those who faithfully perform them?

I would not make a statement reaching beyond the simple truth. I would not raise vain expectations. I do not say that this office will make moral prodigies, or Washingtons, or saints of all who enter it, but simply that the duties it requires tend to develope and enthrone conscience in the mind; and that conscience is the brightest ornament of life, the very jewel of the soul. The voices of the passions within are frightfully discordant till she tunes them into harmony with herself, and with each other.

There is another moral effect resulting to the teacher from his office which I hardly know how to name; and much less how to describe. The effect to which I refer is the associating of God in his mind with all he sees in nature, and with the events of life. In the discharge of his duties the teacher acquires a habit of considering the Great Cause in connexion with the objects and phenomena which he observes around him. The existence and the presence of God become a reality to him—a source of comfort in his troubles—a means of support in his trials. The storm, the cataract, the mountain, the varied landscape, the heavenly bodies and their motions, all these, when the Infinite Father is associated with them in the mind, have a force and depth of meaning, which before were unknown—a beauty and an interest never before perceived and felt.

The atmosphere seems more sweet, the light more cheering, and the sparkling of the ice-laden forest more glorious, when we regard them as gifts from a Parent for our comfort and delight. And so of all the good and beautiful things with which the world is filled.

By some it is thought that religion throws a gloom over one's life and spirits, and represses joyous emotions. It seems to many that her natural cast of countenance is a scowl or a look of woe. An angel who oft has seen her in the realms of light apparelled in her robes of cheerfulness would hardly know her in the gloomy dress mistaken man so often enshrouds her with. Her native step is light—her temper joyous—and her look a smile. These mournful robes but ill become her fair form and happy face. As well might we say that none but friendless orphans should be lively and joyous, as that man, as soon as he recognizes a Father and Friend above and around him, should assume an aspect of woe.

But I hasten to the third and last division of our subject, which is the effect of his office upon the teacher in his social relations.

It may be objected by some that the duties of a religious teacher are too grave to be undertaken by the young; that it requires a sedateness of demeanor which may be very appropriate in a clergyman or in the aged, but which is altogether unbecoming in those who are yet but in the early stage of life. It may be said that it checks the lively spirits and represses the vivacity which naturally belong to youthful character; and that it excludes the teacher from those enliveniug social pleasures, and amusements in which he would delight to participate, and which would invigorate his convivial powers, and give to his manners a sprightliness, which everybody admires to see in the young.

To objections like these, I would reply, in the first place, that in general those who assume this office have passed beyond that period of life when the highest degree of sportiveness, and gayety is becoming; and secondly, that this office excludes the teacher from amusements only by raising him above them. The performance of his duties may, and probably will elevate and refine his taste so that amusements in which he formerly found delight will cease to please. When that becomes the case, those amusements are to him among the childish things which ought to be put away. If his amusements are changed, it is only because his tastes and inclinations are changed. He does not wish to throw away time; he does not wish to set a bad example; he does not wish to expose his or his friend's moral sensibilities to shocks and injury; but wherever he can find pleasure, and improve his mind, and feel that while by so doing he neither harms himself nor others—there he is free to go for amusement. In his choice of recreation and of associates he should be true to his conscience, and true to his tastes; and then if former haunts of pleasure and former friends are deserted, it will only be because a higher culture has elevated him above them.

But it is said, the teacher is not free to seek his amusements where he chooses,—that there are many social gatherings to which he can not go without being *invited*, and that it being generally known and understood that he is a Sunday School Teacher, and the amusements on many occasions being of a gay and lively character, he *cannot* of course *be* invited.—and thus he is cut off from society, and from enlivening social amusements.

In reply I would observe, that the teacher should guard against becoming sober in the *wrong sense* of that term. Cheerfulnes, and even gayety are consistent with religion. Austerity is not. Religion forbids only what is sinful. Happiness is one of her ends and aims; and in producing happiness, wit and mirth may have their place. The teacher will be excluded, only when the company or the proposed amusement is suppoed to be unsuited to his tastes. If he has permitted his office to work no improper and unbecoming changes in him, no changes not required by religion, then it can never exclude him from social gatherings which would be advantageous to him. If the only effects wrought on the temper, spirits, and tastes of the teacher by his office, are the legitimate and proper effects of religion, then he would be excluded only when his friends were about to call gatherings, and engage in amusements, which they feared would be offensive and disgusting to religion, or religious tastes. They are about to do what they are somewhat *ashamed* of and have some mis-givings about, themselves, and what they know could not but be disliked by a religious person, and therefore they do not invite the teacher. And this is spoken of as a misfortune to *him* and as cutting him off from a social privilige! It would rather seem in such case, a privilege to stay away, and as if the greater misfortune would be to feel obliged to accept an invitation, and go. There may be some gay gatherings to which the teacher is not invited, but in general they are such as would benefit him little; and I believe that even in the minds of those who make and who attend these, and who exclude him from them, he is yet regarded with real respect.

I cannot but believe that the teacher is as much beloved and respected in his social relations, and enjoys on the whole as many social privileges, as if he had not assumed the office. His office, if he fills it worthily, confers on him a stability of character and an integrity of mind, which inspire confidence in him in his various relations, and cause him to be esteemed and beloved as a friend.

One word more, fellow teachers, and I have done. Our pupils, let us remember, cannot receive from us a greater degree of excellence than we ourselves attain. Books and other influences may carry them higher, but no influence from ourselves can. The stream cannot flow higher than its fountain. It is as impossible to communicate and establish in the character of another a christian grace which we do not ourselves possess, as it is to teach what we do not ourselves know. We must first acquire what we would impart, and BE what we would have our pupils become. The duties and labors of our office should not be looked upon as a hardship; they are suited to our nature as light is to the eye. They awaken precisely those feelings and principles within us, on the activity of which our highest and most enduring felicity, and only permanent reputation depend; and though we may sometimes feel them as a restraint upon our liberty, yet that slight and occasional inconvenience should be cheerfully submitted to in consideration of the priceless intellectual, moral and social advantages resulting from their faithful performance.

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2 Cases extra rich Satin Striped GRO DE MESSINAS and ROYALS, the most elegant article imported for Ladies' Dresses, in Light Drab, Fawn, and Pearl Shades; 1 case Blue Black of the same kind, warranted not to spot.
1 Case super Satin Striped and Figured GRO DE AFRIQUES, in Light Drab and Fawn Shades, and Blue Blacks.
1 Case distinct Figured GROS NOBLES, in very rare and desirable colors.
The Samples of Colors for all the above Silks were sent from Boston, and are believed to be better suited to the prevailing taste than any selected by a Foreigner.
ARTICLES FOR WEDDING DRESSES. Constantly on hand a variety of Rich White, Plain, Striped and Figured Silks and Satins, Rich White Shawls, White Scarfs, Gloves, Belts, &c. &c.
MOUSSELAINE DE LAINES, of all the new and varied Cashmere styles.
All colors of plain Mousselaine de Laines, one of the most genteel and durable articles for Ladies' Dresses. Every Mousselaine de Laine sold will be warranted all wool.
10 Cases FRENCH PRINTS, from the celebrated Manufactories of GROS ODIER ROMAN & CO. and HARTMAN & FILLS.
Particular attention given to the purchase and sale of a superior description of very soft finished BLACK BOMBAZINES and all other MOURNING ARTICLES.
Purchasers of Prints or Muslins can be sure of obtaining permanent colors and figures of unrivalled beauty. Three cases of them are Mousselaine de Laine Patterns, and rival that elegant article in appearance.
A very large assortment of Fresh Imported PARISIAN SHAWLS, of the following very fashionable descriptions.
Rich CASHMERE, with variegated Borders, and Drab, Fawn, Black, White, Green and Scarlet Grounds.
BLACK NETT SHAWLS.
Plain, Changeable, Brocade, Chinie, and all other new and unique styles of LARGE SILK SHAWLS.
In this advertisement no attempt has been made at an extended enumeration, but simply to notice a few articles differing in style or quality from those usually offered for sale.
Ladies and gentlemen are invited to call and examine one of the finest assortments ever exhibited in this city.
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NEW JUVENILE BOOKS.—Jessie Graham: or Friends dear, but Truth dearer—Constance, or the Merchant's Daughter, a tale of our times—The Merchant's Widow, and other tales—Charles Linn; or how to observe the Golden Rule. With other stories.
Just received and for sale by SIMPKINS, 21 Tremont Row. jy 17

GREAVES' THOUGHTS ON SPIRITUAL CULTURE.—Spiritual Culture, or Thoughts Addressed to Parents and Teachers, on the Discipline and Instruction of Children, by J. P. Greaves, from the London edition.
Published by JOSEPH DOWE, 22 Court street.

CAUSE ON OIL PAINTING,—The art of painting portraits, landscapes, animals, draperies, satins, &c., in oil colors, practically explained by colored plates, with an appendix on cleaning and restoring ancient paintings on frame or canvass.
Just received and for sale at TICKNOR'S, corner of Washington and School streets. jy 31

ESPY'S PHILOSOPHY OF STORMS.—The Philosophy of Storms, by James P. Espy, A. M. Member of the American Philosophical Society, &c. 1 vol 8vo.
This day published and for sale at TICKNOR'S.
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